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GARDEN

OF

SPIRITUAL FLOWERS.

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DIRECTION

Unto

True Happiness,

Standing of Three Parts.

Admonition to the Reader.

I Pray thee (Gentle Reader) first learn to understand this Direction, examining it in every Point, so that thou find it true and agreeing with the Holy Scripture. Then consider how thou likest and allowest of it: both which if thou dost, thou shalt easily find and feel the whole to work upon thee, as it is to be desired. The first part by diligent Meditation, will humble and bring thee low in thine own sight, and raise in thee a true sorrow of Heart, seeing thy daily Misery. The second part by the working of Gods Spirit shall settle thee in most clear safety and peace, by

seeing thy self delivered from the same
Misery. The third Part will shew thee
how to change thy life, and conform
it to the will of God, and give thee
direction how to walk with God daily.
If thou dealest not soundly with thy
self in the two former Parts, never set
upon the third. And although thou
attain to the use of them both, yet
shall it be meet for thee to prove thy self
daily by them, that thine Estate may
be found good indeed, and after make
the third Part instead of a daily di-
rection for thee, until thou see thy
self reformed, and made like unto
it, which is the true use of it: For
he that is come to Repentance in truth,
must make a daily use of them all three.
Farewel.

A

A
GARDEN
OF
SPIRITUAL FLOWERS.

The First Part.

EVery one that will be saved, must first know and be perswaded in heart, of his miserable Estate, laid forth in these eight Points following, and be truly humbled thereby.

1. That we were created happy in the Loins of *Adam*: which Happiness he lost by his Fall, and we through him: and so are brought to utter misery. Gen. 1. 6.
Eph. 4. 14.
Eph. 1. 1, 2.

2. That this our misery consisteth: first, in our guiltiness of *Adams* Transgression, and our own both Original and Actual Sins. And secondly, in the desert and punishment thereof, which is death temporal of the Body, and eternal both of Body and Soul, with all the calamities that pertain to them both.

A Garden of

Part I.

Note.

3. That our sinfulness is such as it continually defileth all our Actions, our Thoughts, Words, and Deeds; and that the punishment (which is Gods Curse) is such as lieth upon us always, and in all places; and that we are nothing but a lump of sin, and under the Wrath of GOD continually.

4. That no Man is able to satisfie for his Sins, to appease Gods Wrath, and to come out of this misery by any thing that he can do, or that may be done by any other Man for him. And that none is able to bear and overcome the intolerable weight of that Curse of GOD which hangeth over him for his Sin.

5. That they which know not this, still go forward in it without trouble of mind, thinking their case good enough. They that only know it, being full of Poyson and Rebellion, for the most part rage against the Doctrine thereof, and become more greedy to go on in all Evil, when they see their sin forbidden, or at least they abide still in it. But if any be pricked in Conscience and humbled by this, he maketh a right and profitable use of it; as shall be seen in the sixth Point.

6. That seeing it is thus with Men; they who have not mourned, and yet see they have cause, must sorrow and weep, turning their Laughter into Wailing, and their Joy into Heaviness, till they see themselves delivered from this Wo; for they are not to be ignorant that there is hope.

7. That to attain this mourning, (which is hardly wrought in us) these means and suchlike are to be used. 1. That we harden not

Spiritual Flowers.

not our Hearts in hearing the Law, but suffer it to work upon us. 2. To be willing to examine our Hearts and Lives, for the finding out of some special Sins, and when we see them, we do not lightly pass them over, and confess them, but aggravate them, to humble us. 3. That we consider the greatness of the punishment, with the eternity thereof. 4. An Holy despair of any remedy from our selves, or any other Creature. 5. A perswading of our selves, that many are damned for those Sins which we live in. 6. That we weigh and consider our Mortality in this Life, and the uncertainty of our Death. 7. And finally, use all the Afflictions which God layeth upon us, unto this end.

8. That this mourning and sorrowing for sin, and the Wo it hath brought upon us, cannot appease Gods Wrath towards us; but is required of all Unbelievers to break their Hearts, and cause them to lament after GOD, not to justify them before GOD, but to make them fit to receive the Gospel, and prepare them to his Voice, that saith, *Come unto me all ye that travel and are laden, and I will give you rest.* For although Men cannot make account of the Remedy, except they feel their need and misery; yet if any rest in this sorrow, and seek not the Remedy following in the next part, he shall never be happy: for it shall either vanish and be forgotten in time, leaving no Fruit behind, or drive them to utter despairing.

Part I.

Seven special means unto mourning.

1.

Psal 4. 4.

2.

3.

1 Sam. 15.

4.

5.

6.

7.

Note.

Note.

1 King. 21.

Mat. 27. 5.

Note.

HE must know and be perswaded, that he is as fully and clearly restored unto Happiness, as he was deeply plunged into Misery; which is declared in these eight Points following.

1. That God hath provided a Remedy against all this Misery: by which we may be set free from it. This Remedy is perfect satisfaction, and perfect Righteousness; whereby only we may be freed from death, and restored unto life; so as Gods Justice may fully be answered, all our Sins forgiven, and we adopted unto eternal life.

2. That this Remedy is not to be found but only in Christ Jesus, who being both God and Man, hath in our Nature suffered the punishment due unto our Sins, to deliver us from the same; and fulfilled the Righteousness of the Law, to justifie us before God; and so delivering us from Sin and Death, hath restored us to Righteousness and Life; *being made unto us* (from God his Father) *Wisdom, Righteousness, Sanctification, and Redemption*: That whosoever glorieth may glory in the Lord.

3. That the only means to receive Christ, and in him Salvation, is Faith in his Person, mentioned in the former part of this Direction: seeing Christ hath plainly affirmed, that he is a Physician to such sick Ones; and calleth them to receive, that is, to believe it. Which Faith is a wonderful and supernatural Grace of God, whereby we receive Christ and all his Benefits, and is ordi-

Esa. 53. 5.

Rom. 8. 1.

1 Cor. 1. 30.

31.

3.

ordinarily wrought in Mens Hearts by the outward preaching of the Word, and the inward Operation of the Holy Ghost. Therefore such as seek this, must hear Sermons often and diligently, they must be much moved and drawn by the reports of other Godly men, as *Andrew* by *Peter*, and *Nathaniel* by *Philip*. And they must be encouraged to believe, by the Example of others who were as far off as they: they must use good Company, as *Paul* when he was cast down, sought to joyn himself to the Apostles, and reverence Gods Graces in the Ministers, and in his People; by these means many have been added to the Church, and believed.

John 1. 43.
Note.

Act. 19. 16.

Eph. 1. 1, 2.

4. That by these glad Tydings preached in his Name, and the other means, God draweth the Hearts of such as shall enjoy it, after they know that there is a Remedy to hunger after it, and desire it above all other things: not fleetingly nor covertly, but fervently and constantly, so as nothing can satisfy them without it, and to prize it above all other things: which Grace, being a peculiar Gift of the Spirit, is not without Faith in some measure. And though it be not in full assurance by and by, yet so as they never cease, till they can apply it to themselves. Which shall be when they have felt the sweetness of Christ, when they see they take the Yoak upon them, and be willingly subject to his Word and Commandment, then they shall find rest unto their Souls.

1 Cor. 14.

Note.

Mar. 21. 19.

5. That we therefore feeling what great need we have of it, as having been prick-

1 Cor. 14.
Act. 4. 2.

Part I.

ed in our Hearts for our Sin and damnable Estate, and being broken hearted: yet having this fervent desire after it, and so highly esteeming it as nothing more, may apply it to our selves, and do rest perswaded (for all our unworthiness) that it is ours, and freely bequeathed to us of God, because Christ is given of God, and hath given himself for such. And for our better encouragement hereunto, we are to know that Christ commandeth, exhorteth, and beseecheth us to believe in himself, so that we need not fear that it is presumption thus to do.

6. And seeing we are so fearful at our first calling, that we dare not think we have Faith, know that these are sure tokens of it, if we strive against doubting; if we not feeling it, complain bitterly of the want of it; if we seek fervently to be settled in believing, if we desire to search out the sin which may possibly hinder us, to expel it: and some one of these, or other graces like them, shall ever be seen in the believer by such as can judge, though not always perceived of the Party himself: even as by Moving, Breathing, Feeling, &c. it is gathered that life is in the Body, which lieth for dead.

7. That by all good means, we confirm this Faith in us daily: the means are partly those which are set down in the third Point of the third Part, and namely, the Examples of others, who of weak, became strong; the often and due consideration of Gods Love, that it is unchangeable, and our own Experience, who believing the Promise

Promise when we thought it impossible, may Part I.
much more now be perswaded, of it, and Heb. 11.
of the Favour of God, especially seeking Joh. 13. 1.
it penitently as we did then: but if we grow
not, we began but counterfeitly.

8. That if our Faith be confirmed, and
we perswaded of our Salvation and Gods
Favour, it will appear in us by these Signs
which may be called inseparable Compani-
ons to it. First, That we have peace with
God, and rejoyce for it sensibly. Second-
ly, That we love the LORD most dearly,
and Gods People heartily. Thirdly, That
we have our Hearts enlarged to Praise GOD
secretly and openly, for so great kindness,
as to prefer us before so many thousands.
Fourthly, To wonder at it in giving thanks.
Fifthly, If we pity, comfort, and strengthen
others. Sixthly, If we long to go hence,
where we are absent from the Lord. Se-
venthly, Desire to go home to him. And
Lastly, If we mourn for our unkindness
past towards God, who was so kind to us,
even while we wandred from him.

The Third Parr.

HE must understand and practise to the
end of his life, that manner of Con-
versation which God hath appointed and
cammanded every Faithful Christian to walk
in, after he hath once believed, as it is
shewed in the eight Points following.

First, That he that is saved by Christ, is
also by him mortified unto sin, and re-
generate unto Righteousness and true Holi-
ness; and finally, is become a new Crea-
ture;

Tit. 2. 11.

Part I.

ture; and being now by Faith in Christ, made the Child of God, doth withal receive a Mind of God to know him, an Heart to love him, a Will to please him; and in some measure also, Strength and Power to Obey him; and although with imperfection, yet with manifest difference, from his former Estate; and contrarily he doth hate Sin, as he loveth Goodness.

Secondly, That the Believer being thus Sanctified and changed, must give all diligence to keep his Heart in that Estate afterward, and endeavour to practise a Godly Life in his particular Actions, that is, deny all Ungodliness in his Behaviour, and Worldly Lusts in his heart, and contrarily, live soberly himself, in moderating his Affections in all lawful Liberties, Religiously towards Men, in giving every one their due, and Holily towards God, in worshipping and serving him only: In which things standeth our true Repentance.

Thirdly, that unto every one that hath Faith, and is truly (though in weakness) reformed, God giveth willingness, readiness and desire to use the means he hath ordained for the keeping and confirming of himself in this Christian Course. Unto which are necessary these two things; A certain Direction and Order of proceeding in this Estate, by observing our selves, that in one thing as well as another, we keep a good Conscience: or if we be overtaken or step out of the way, yet that we lie not still, but return. And that Armour of a Christian set down, the chief parts whereof are six: *viz.* Sincerity, Righteousness, Faith, Hope,

Pet. 2. 2.

Pet. 1. 5.

Hope, Preparation for Afflictions, and Knowledge of Gods Word, to discern the Deceitfulness of Sin. For the keeping of these we must pray often and earnestly with watching; adding thereunto, hearing of the Word Preached, and the use of the Sacraments, Reading, Meditating, Conference, good Example of others, Gods Benefits and Chastisements daily meditated of, and rightly used, and our own Experience.

Fourthly, that out of all that hath been before set down, and namely, in these three former Points, we gather out a direction to guide our selves every day unto the end: a sum whereof is this.

First, That every day as we search and find out our Sins, we heartily dislike and renounce them and repent.

Secondly, That every day, we be raised up in assured hope of the pardon of them, by the Promise of *God* in Christ.

Thirdly, That every day we keep our Heart in frame weaned from Carnal Liberty, and fit to any Duty.

Fourthly, That every day we be strongly armed against any known Sin.

Fifthly, That every day we endeavour to do any good Duty commanded.

Sixthly, that every day we pray for all Necessaries: and namely, That we watch and Pray to be strengthened against sin, and stedfast in our Christian Course.

Seventhly, That every day, our Thanks for Benefits already received, and other still certainly hoped for, be continued.

Eighthly, That every day, we hold fast and keep Peace with God, and so lie down in

Part I. in it. These are not so conjoynd every day, as though it were enough barely to think of them every day, but that we be accompanied with the most of them through the day, and strengthened with the rest; I mean Prayer and Thanksgiving. So that by the hope of them all, we may be made able to pass the day both in Company and Solitariness, at home and abroad, in Afflictions and Prosperity; and in all our Actions of the day to honour God therein; according to that which is written, *Whether we eat or drink, &c.*

1 Cor. 10.

A dangerous
Temptation
of Satan.
Apo. 3. 17.

Fifthly, That we be watchful to withstand and avoid all the lets which may hinder this course; as want of the means, and namely, the help of the Word Preached; Slothfulness, carelessness in observing our Ways, a yielding to Temptation; Commonness and Boldness in Sin, and thinking we are well enough already; weariness in doing Good, untowardness, custom in sin, and long lying in it, the using of ill Company, Worldliness, Prophaneness of Heart, looseness of the Eye, Ear, Tongue. &c.

Sixthly, That the Lord hath commanded, and doth promise to perform that every one of his Faithful Servants, shall persevere in this Course, by that Power he giveth them by Faith. This Perswasion is no small encouragement unto continuance and constancy in Hope, Patience, and well doing.

Seventhly, That lest we deceive our selves, we be able to prove, and do often indeed prove, as we shall see cause, that our Repentance is sound; which may appear to us by these Notes. First, if our Hearts be changed.

changed. Secondly, if we avoid one sin as well as another. Thirdly, if we keep our Heart, with all diligence, having so often found them false and deceitful, so that a good life may come from thence. Fourthly, If we labour to please God according to his Word, as well in well-doing, as in the deeds themselves. Fifthly, if we still go forward in this course without fainting or discouragement, as our knowledge increaseth; and if we fall asleep and offend against our knowledge, that we complain of our Correction, and be not quiet until by relenting for our sins, and earnest suing to God, he turn to us again and receive us: which he will do, and then be more careful afterward against the least occasions. Eighthly, That this course bringeth sound Wisdom, Experience and Comfort, and teacheth us how to carry our selves in all Estates and Conditions of Life, whether of Trouble or Peace, and to answer all the Cavils and Quarrels of the Devil and his Instruments. It bringeth us into most inward Acquaintance and Communion with God in Christ; maketh us ready to die, fit to live, and to find greater gain in both than in any other Estate, and in one word Happy here, and happy ever. Whereas, without it, the Beauty and Benefit of a Christian Life, is small or not at all enjoyed, nor after the Kingdom of Glory possessed.

The CONCLUSION.

I Have set before thee (Gentle Reader) a frame of a Christian course in these three parts. Now when in knowledge, living and going about the Practise hereof, it is entred upon, and thus far raised up, yet it is but a House untiled, and undawbed without Windows, Doors, Implements, and other Furniture : and therefore not so to be left. Some never do so much as enter upon : some beginning do not finish it : and yet the first sort may be long beating about it. The last are grossly deceived to let it stand unperfected, and therefore never reap the benefit of it. Such are they who having begun all these three Parts, leave off as though they had done all. But the true Christian, having laid for himself this good Foundation, buildeth thereupon proportionably, as the Apostle saith, and so reapeth a sure and constant Fruit of his labour, notwithstanding all the troubles and dangers that may assail him. And if thou go about to be directed by this, take heed it wax not loathsome to thee in time, and used for fashion ; and not to govern thee, for then thou losest the benefit of it (as one that eateth Meat with a full Stomach, and not for hunger) and it shall lose her Beauty with thee. And yet through sloath, negligence, and love of this World, with the pleasures of it, and manifold discouragements, this will come to pass.

By *RICHARD ROGERS.*

Directions

*Directions how to LIVE WELL,
and to DIE WELL.*

IN the Morning awake with GOD ; and before all other things, offer up unto him thy Morning Sacrifice of Prayer : wherein remember, First, to give hearty Thanks unto him for all his Mercies Bodily and Spirituals ; and namely, for thy late Preservation. Secondly, make an humble confession of thy Sins ; with an earnest desire of Pardon. Thirdly, ask such Necessaries as are requisite for thy Soul and Body, with fervent request to be relieved in them : and namely, desire his Blessing upon thy Labours in thy Calling in the day to come.

Three things
to be remem-
bered in the
Morning.

1.

2.

3.

In what place soever thou art, let this persuasion abide in thy Heart, that thou art before the living God ; and let the remembrance hereof strike thine Heart with Awe and Reverence, and make thee afraid to sin.

Things to be
remembered
all day.

Make Conscience of Idle, Vain, Dishonest, and Ungodly Thoughts ; for these are the Seeds and Beginnings of actual Sin, in Word and Deed.

Against idle
Thoughts.

Have a special care to avoid those Sins which thou findest thy Nature most prone unto, and eschew those Provocations which were wont most to prevail against thee.

Bosom Sins.

Follow with Faithfulness and Diligence thy Lawful particular Calling in which thou art placed.

Temptations

Think

Part I.

For content-
ment.

Think evermore thy present Estate and Condition to be the best Estate for thee, whatsoever it be ; because of the good Providence of God.

Comfort.

Look well to thy Carriage in Company, that thou do no hurt, by Word or Example ; nor take any thing from others, but endeavour rather to do good.

Note.

Use civil Honesty towards all Men ; a good Conscience, and good manners must go together.

Communion
with God.

If at any time against thy purpose, thou be overtaken with any Sin, lie not in it, but speedily recover thy self by Repentance.

Fervency.

When any good Motion or Affection doth arise in thine Heart, suffer it not to pass away, but feed it by Reading, Meditating, or Praying.

Preservative
against Sin.

Esteem of every present Day, as of the Day of thy Death ; and therefore live now, even as though thou wert now dying ; and do those good Duties every day, which thou wouldst do if this were thy dying day.

Things to be
remembered
at Evening.

At the end of the Day, before thou lie down in thy Bed, call to mind how thou hast spent the Day that is passed ; thy misdoings repent, and praise God for assisting thee with his Grace in the Duties which thou hast performed.

At Night.

Sleep not at Night, before thou hast commended thy self by Prayer into the Hands of God : for thou knowest not whether (fals asleep) thou shalt rise again alive.

Let Prayer be the Key to open the Morning, and the Bar to shut in the Evening.

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World :

Spiritual Flowers.

15

Walk as the Children of Light.

Part I.

"As the Just live by Faith, so the Just live the Life of Faith. Now they that live the Life of Grace, one day shall live the Life of Glory.

Note.

Directions how to DIE WELL.

THink that the greatest work thou hast to finish in this world, is to die well ; and to make an happy departure out of this World. They which die well, die not to die, but to live eternally.

Be every day ready to leave this life. That Man doth finish his Days in best sort, that every day esteemeth the last day of his life to be present and at hand.

Endeavour before death come upon thee, to pull out his String, and take from him his Power and Strength, by humbling thy self in the time present for all thy Sins past, and by turning thy self unto GOD for the time to come. That Man can never die ill, that hath a care to live well.

Innure thy self by little and little to die, before thou come to that Point that thou must needs die. He that leaves the World, before the World leaves him, gives Death the Hand like a welcom Messenger, and departs in Peace.

Note.

Chiefly when thou art visited with sick- In sickness.
ness or old age, think either of these, a Sum-
moner warning thee, ere long to appear be-
fore the Great LORD, Judge of all the
World: therefore now prepare to set all
things

Part I. things in good order, and make thine Accounts ready.

Make a new Examination of thy self, and Conversation passed. Make a new Confession unto GOD of thy new and particular Sins : as GOD sendeth new Correction and Chastisements, make new Prayers, and more earnest than ever before for pardon of thy Sins, and Reconciliation with GOD in *Christ* : by all means avoid those Sins which thou findest and feelest to increase the Wrath of GOD against thee.

Seek Reconciliation with thy Neighbour by free forgiveness of them that have offended thee, and earnestly desire to be forgiven of all that have been offended by thee. Set thine House and Family in order, by disposing of thy Worldly Goods in thy Will and Testament ; thereby thou shalt die not the more quickly , but the more quietly ; and prevent the Brawls and Jarrs, that otherwise (when thou art gone) may arise from thine Heirs. Thou partest with Earthly Possessions, and art going to take Possession of Heavenly.

At the hour
of death.

In the last Agony of death, when all things in, and of the World do fail and forsake thee, rest thy self by Faith, on the Favour and Mercy of GOD in *Christ*, and comfort thy self in the Lord thy God. What shall separate from the love of GOD in *Christ* ? not life nor death.

Let thine Heart and Tongue be still employed in Prayer to the Lord : First, for Patience in thy Trouble : Secondly, for Comfort in thine Affliction : Thirdly, for Strength in Weakness : Fourthly, for Deliverance

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ance at his Pleasure. Yea, endeavour to die
praying : when thou art in the depth of
miseries and at the Gates of Death, there
is a depth of Gods Mercy, which is ready
to hear and help thee : *Misery* must call
upon *Mercy*.

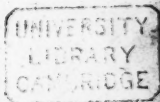
Be willing and ready to depart out of
this World without murmuring or repining,
whenever, wheresoever, or howsoever
it shall please the Lord, to call thee.
For why shouldst thou unwillingly suf-
fer a short death, that will bring thee to
the Fruition of Eternal Joys ? Perswade
thy self, that if thou live by the Mercy
of God, thou shalt do well, but if thou
die, doubt not but that thou shalt do
better. And with a free Heart speak it ;
Come Lord Jesus.

Lastly, when thou feelest death ap-
proaching, commend thy departing Soul
unto the Holy Hands of *God* : He gave it,
to him surrender it again. So laying thy
self down to sleep and rest, God shall make
thee to dwell in everlasting safety.

The Grave is ready for me.

A good life till death, and a good death
after a good life, are the best means to
attain an eternal happy life in Heaven. *Joh. 17. 1.*
As Death leaveth thee, so shall shall Judg-
ment find thee.

*Christ is to me both in life and death ad-
vantage.*



Part I.

Against Idleness.

To preserve thy Body in cleanness.

Often meditate of God and good things.
 Carefully watch over thine outward Senses, chiefly thine Eyes, and thine Ears.
 Be always doing something that is good.

To preserve thy Tongue from Sin.

Forethink whether it be lawful and fit to be spoken.

Avoid all superfluity of Words and needless Speeches.

Affirm no more than thou knowest to be true.

To keep thy Life in Holiness.

Do all things as in Gods sight.

Eschew the Company of those that are ill-disposed.

Think daily of thy death, and that last great Account.

By W. Perkins.

Afflictions

Afflictions
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*Afflictions the Lot and Portion of the
Righteous ; a Benefit to those to
whom they be Sanctified.*

I *T is good for me, saith David, that I have been afflicted ; in whose Example we may behold that even the Godly themselves are subject to many Afflictions : The dearest of Gods Children may, and do oftentimes suffer Afflictions with variety, extremity and continuance : Many saith David, are the Troubles of the Righteous ; yea, God doth many times feed his own Children with the Bread of Tears, and giveth them Tears to drink in great measure, and he threatneth even those with whom he hath made a sure Covenant, and from whom he will never take his Mercy and loving Kindness, that if they forsake his Law, and walk not in his Judgments, he will visit their Transgression with the rod, and their Iniquities with strokes. And St. James exhorteth the Faithful to count it exceeding joy, when they fall into divers Temptations or Afflictions.*

The Prophet David, a Man set up on high, anointed of the Lord, and after Gods own Heart, affirmeth of himself, that he had been daily punished and chastised every Morning ; every Day that went over his Head, brought with it some Affliction or other : he was persecuted by Saul, and hunted

Gods Children subject to Afflictions.

Psal. 80. 5.

Note.

Psal. 89. 30.

31, 32, 33.

Jam. 1. 2.

2 Sam. 23.

1 Sam. 13. 14.

David.

Psal. 73. 1.

1 Sam. 20.

20. & 22.

9. & 23.

19, 20.

Part I.

hunted by him as a *Partridge* on the Mountains : He was falsely accused by *Doeg*, betrayed by the *Ziphims*, derided by his Wife that lay in his Bosom, 2 *Sam.* 6. 20. Many Heart-breakings with his Children: *Ziglag* sacked and burnt by the *Amalekites*, which was given him by *Achish* King of *Gath*, and his Wives, that were the comfort of his life, were taken Prisoners; yea, it may appear to all that shall read his Story in both the Books of *Samuel*, that as if he had been a Man born to Misery, he scarce had one good Day in all his Life.

All Gods
Children taste
of Affliction.

Jacob.

Gen. 33. 11.

Neither was this the case of *David* alone, but even all the Children of GOD mentioned in the Scripture, have been partakers of the same Condition. *Jacob*, on whom GOD had set his Love before he was born, was many ways afflicted in the greatest part of his life: He was hated of his Brother, and forced to flie into a strange Country, and live as a Servant for the space of twenty Years. He was vexed with the unkind usage of his churlish Uncle; who, notwithstanding his faithful Service, changed his Wages ten times: he was slandered by his Cousins the Sons of *Laban*: He was grieved with the peevish Behaviour of his Wives, and much discomforted by his Children.

Job.
Job i. 8.

Job likewise, one of whom the Lord testified, that he was an Upright and a Just Man, one that feared God, and eschewed evil; yet his life for a long time was even a map of Misery; it was no small Affliction to lose his Substance all in a day,

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to have his Children pitifully dismembred, to have his Wife and Friends to play the miserable Comforters, to add Affliction to his Misery ; and, which was worst of all to him, to have the Terrors of GOD to fight against him.

Salomon also, of whom the Lord said before he was born, *He shall be my Son, and I will be his Father* ; and concerning whom he promised that his *Mercy should never depart from him*, as he took it from *Saul* : yet when he turned his Heart from the Lord, and kept not that which he had commanded him, the Lord raised him up Adversaries one after another, which molested him with Wars all the days of his life ; and after his death, ten Tribes of the Kingdom fell from his Son.

And *Hezekiah*, a Man so upright in the sight of the Lord, as after him was none like him of all the Kings of *Judah*, was, notwithstanding, exercised with grievous and continual Afflictions ; and first of all, *Senacherib* King of *Assyria*, came up against all the strong Cities of *Judah* ; and he to make his Peace, was constrained to give him three hundred Talents of Silver, and thirty of Gold, and yet notwithstanding all this, he presently after sent a great Army against *Jerusalem* to destroy it ; and he was no sooner by Gods Mercy delivered out of this danger, but straightway he was visited with a sore Sickness.

So *Lazarus*, at whose death the Angels were employed, to carry his Soul into *Abrahams* Bosom, was in his life poor, impotent, harbourless, distressed, and unpitied.

B

Behold

Part I.

The afflicted
in the Apo-
stles time.

Heb. 11. 36,
37, 38.

Behold likewise those the Apostle speaks of, of whom the World was not worthy, were tried, some by Mockings and Scourgings, some by Bonds and imprisonment: they were stoned, they were hewn asunder, they were tempted, they were slain by the Sword, they wandred up and down in Sheeps-skins and Goat-skins, being destitute, afflicted, and tormented.

And as this is true in the general, that the Children of God are subject to many and great Afflictions; so it is true also in the particular, that there is not any kind of Calamity, but it may befall a Godly Man.

What greater grief to Godly Parents, than to have wicked and Graceless Children? *Noah* an upright Man, had a wicked *Cham* that scoffed at his Fathers Infirmities, and therefore he and his Posterity were accursed; *Abraham* had a wicked *Ishmael*, that by scoffs persecuted holy *Isaac*: *Isaac* had a prophane *Esau*, that grieved his Parents, and made his Mother weary of her life, setting himself of purpose to displease his Parents, by taking him Wives of other Nations: Good *Jacob* was troubled with *Simeon* and *Levi*, Brethren in Evil: old *Eli* had Sons that were wicked and knew not the Lord: who by their vile dealing in lying with Women, made the Sacrifices of the Lord to be abhorred, 1 Sam. 2. 12. 17. 22. Faithful *Samuel* had Sons that walked not in his ways, but turned after Lucre, and took Rewards, and perverted Judgment.

Noah.

Gen. 6. 9. &
9. 22. 25.

Abraham.

Gen. 21. 9.

Isaac.

Gen. 26. 34,
35. & 27. 46.
& 28. 8, 9.

Jacob.

Gen. 34. 30.
& 49. 5, 6.

1 Sam. 3. 18.
& 3. 8.

And

And *David* a man after Gods own Heart, had great Heart-breaking by his Children as ever Father could have; as first, *Amnon* most beastly ravishing *Thamar*, his own sister: afterward *Absolom* to revenge that Villany, treacherously slew *Amnon*, and in the end rebelled against his Father, drove him out of his Kingdom; and, had not God, prevented him, would have taken the Crown off his Head.

It is no small misery to be exposed to open contempt, and to be made a laughing-stock to base People; and this was *Jobs* case in a high degree; as *Job* 8 9, 10. this was not offered him by strangers alone, but even in his own Family; and *David* likewise had his part in the same Cross.

It is a grievous thing to live in Prison, fast bound in Misery and Iron; and yet *Josaphat*, a good Man, by the false Accusation of his Mistress, was put in Prison, and so continued divers Years.

Jeremiah, a Man sanctified before he came out of the Womb, was often brought into his Affliction, as *Jer.* 20. 1, 2. and 32. 2. and 37. 15, 16. and 38. 6. So likewise *Micaiah*, a Faithful Prophet, was by *Ahab* put into Prison, and was fed with the Bread of Affliction: and *St. Peter* the Apostle by *Herod* put into Prison, and there both Hands and Feet bound with Chains. *St. Paul* and *Silas* also delivered to a cruel Goaler, which cast them into the Dungeon of the Prison, and made fast their Feet in the stocks; and so were many of the Blessed Martyrs in the time of Popery.

Part I.
David.

2 Sam. 13, 14.
4. 28.

Chap. 15, 16,
17, 18.

Job.

Job 31. 1.
Psal. 35. 15.
16. & 69.

17, 12,
Gen. 39. 19.
20.

Joseph.

Jeremiah.

Jer. 15.
1 Kin. 2. 17.
Micaiah.

Peter.
Act. 12. 4. &
16. 23, 24.
Paul & Silas.

Many blessed
Martyrs.

Part I.

Shipwrack an heavy affliction, yet S. Paul suffered it thrice, and what extremity he was in, may appear, *Acts* 17. 18, 19, 20. *Paul.* It is great heaviness to lose a Friend, yet *David* lost *Jonathan*, whose Soul was kni to the Soul of *David*. The loss of Children is a great grief to loving and kind Parents yet *Aaron* lost his two Sons - *Nadab* and *Abihu*, consumed with fire both in a moment. *Eli* a good Man, had his two Sons *Hophni* and *Phineas* slain both in one day. *Job* also had his seven Sons and three Daughters crused to pieces with the fall of his House: *David*, to the exceeding grief of his Soul, had *Absolom* his Son taken away in his fir.

It is also a great Affliction for a Man to be deprived of the Wife of his Youth which hath long lyen in his Bosom: And yet this befel *Abraham*, deprived of *Sarah* and *Jacob* of *Rachel*: So also a poor Woman to lose a loving Husband, as *Naomi* deprived of her Husband, and left without maintenance: So likewise the Prophets Wife, besides the loss of her Husband was left in debt, and had nothing to pay the mercilefs Creditour came to take her two Sons to be his Bondmen.

Rachel. It is uncomfortable to die in Child-birth and yet it was the case of *Rachel*, *Jacobs* Wife. *Eli.* it is fearful to die a violent death, and yet good old *Eli* hearing of the loss of the Ark, fell back and brake his Neck. likewise the Prophet that went to *Beth* was slain by a Lion, and his carcase lay in the way: good *Josiah* slain in the Way of *Pharach* *Necho*; nay, a Man may be

Abraham.

Gen. 24. 2.

86 35. 19.

Naomi.

Ruth 1. 3.

2 Kin. 4. 1.

The Prophets

Wife.

Rachel.

Gen. 35. 17.

2 Sam. 4. 18.

Eli.

1 Kin. 13. 14.

The old Pro-

phet.

Josiah.

Part I. ft to himself, as he may commit such a
ty h n whereby he may deserve to be cut off
9, 20 the Sword of the Magistrate, and yet still
d, ye e the Child of God ; and such was the Sin of
s kni *David*, by the exprefs Law of God, to be cut
ildre ff if there had been any Magistrate above
rent m that had power to inflict it.

But besides all these outward Afflictions,
mo ne Children of God may be, and often are
Son subject to inward fear and Horrour of
day Conscience. *Job* complaineth that the Ar-

roughs of the Almighty were in him, and *Da-*
of *David* crieth out, *My God, my God, why hast thou*
ef *forsaken me ?* And in another place he saith,

away *When I held my tongue, my bones consumed*
through my roaring all the day long, for thy
an and was heavy upon me day and night, and

outh my moisture was turned into the drought of
An Summer ; and in another place he maketh
Sara a lamentable complaint, as if he had been

We brought to the very pit of desperation.
wa *Hezekiah* that good King complaineth, that
d le the Lord had (like a Lion) broken all his

Pro bones. By this we may see what the Con-
band dition of Gods dear Children is: therefore
pay the Church of God is compared to a Lilly

two among Thorns : though it be lovely and
beautiful in the sight of God, yet it is subject
to many miseries and molestations.

But some might object and say, Our Sa-
vour Christ hath satisfied the Justice of
GOD for our Sins, and therefore GOD
cannot justly punish them again in us.

To this may be answered : that God doth
not bring Afflictions upon his Children as
punishments for Sin, but he hath other ends
for which he afflicteth them.

David.

Gods Chil-
dren subject
to inward af-
flictions.

David.

Psal. 38. 2, 3,
4, 5, 6, 7.

Hezekiah.

Ila. 38. 13, 14.

His glory in-
creas. th.
Object.

Ans.

Part I.

Gods ends in
afflicting his,
are,

Now the ends for which he doth afflict his Children, though they be many, yet they may be reduced to three Heads. Some of them are in respect of God, some in respect of us, and some in respect of others.

First, in re-
spect of him-
self.

The end that God aimeth at in respect of himself, is two-fold: First, thereby to manifest his own Glory: as the Man that was born blind, our Saviour said, it was not for his own, nor his Fathers Sins, but *that the works of God might be shewed on him.*

His Glory
increaseth.

No small Glory redoundeth unto God by the Afflictions of his Children: As the Power of God is more magnified and declared in Adversity then ever it could be in Prosperity: for when we are in Prosperity, and see no Evil, we seem not to stand in need of Gods Help; but when God delivereth us out of Trouble, then is his Power manifested, and we have occasion offered to glorifie him.

2.

Secondly, To declare his Anger and Indignation against sin; that when the wicked shall see that Gods dearest Children, if they take liberty to sin, do not escape the rod, they may know what themselves are to look for at his hands.

Secondly, in
respect of us.

The ends that God aimeth at in respect of us, are divers: God which is infinitely good, seeketh nothing in afflicting his Children but their good.

First, To correct us for our fault, and so to bring us to Repentance and Amendmen of life, lest our Sin be our Destruction.

Secondly,

Secondly, To humble the Pride of our Hearts, by the feeling of our own Frailty and Misery.

Thirdly, To try and exercise the Graces that are in us, and to examine whether we stand as fast to God in the time of Adversity, as we seemed and promised to stand to him in time of Prosperity, and that it may appear to others what excellent things God hath wrought in us: thus saith *Job* of his Afflictions; he knew they were no punishments of his sins, as the Friends would have persuaded him; but Tryals of his Faith and Patience. GOD will not suffer the Graces of his Children to lie idle in them; as our Faith, our Christian Courage, our Patience, and specially our Love to God: It is nothing to trust in God, when all things go well with us; but when we are in Sickness, Poverty, or any other Calamity, then with *Job* to say, *If thou kill me, yet I will trust in thee,* is a matter of great difficulty. The Fire of Affliction trieth the Graces of the Godly, but it doth not consume them.

Fourthly, To cast off carnal security, and prevent sin to come; there is such a Mass of Corruption in the best of us, as that upon every occasion we are apt to fall into sin; and for preventing thereof, it is necessary the Lord should afflict us: with one cross God maketh two Cures, the Chastisement of Sins past, and the preventing of sin to come.

Fifthly, By Afflictions the Lord doth give us some comfortable Testimony of the same Resurrection to a better life: for seeing the

Part I. Godly even for the most part in this life so evil intreated, they may assure themselves, that in the life to come there shall be a blessed change and alteration.

6. Sixthly, By Afflictions we are made conformable to Christ, for he was not exempt from the Cross: why then should we look to be exempted from that Condition which Christ our Head was to undergo?

7. Seventhly, By Afflictions the Lord doth send unto us the assurance of our Adoption, *whom the Lord loveth he chastiseth, and he scourgeth every Son that he receiveth*, and he is a Bastard that is not corrected: It is a sure note that when God seeth sin and smites not, there he detests and loves not: therefore it is said that he suffered the wicked Sons of *Eli* to continue in their Sins without Correction, because the Lord would slay them: Affliction therefore is a seal of Adoption, no sign of Reprobation; for the purest Corn is cleanest fanned, the finest Gold is oftneft tried, the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

8. Eighthly, to wean our Hearts from too much loving the World and Worldly Vanities, and to cause us more earnestly to desire and long for eternal life: for as the Children of *Israel*, had they not been ill entreated in *Egypt*, would never have been so willing to go towards *Canaan*: So, were it not for the Crosses and Afflictions of this life, Gods Children would not so heartily long, and willingly desire for the Kingdom of Heaven. As therefore a loving Nurse puts Wormwood or Mustard

stard on the Breast, to make the Child rather to forsake the Dugg; So God mixeth sometime Afflictions with the Pleasures and Prosperity of this life, lest they should forget God, and fall into too much love of this present evil World.

Last of all, there is a good end of our Afflictions in respect of others: if we be constant and couragious under the Cross, our Example is a notable incouragement unto others to tread in our steps. If we be fearful, others may learn what frailty is in Man, and thereby may be moved to pity us, and to pray for us, and comfort us, as if it were their own case, and to watch more carefully over themselves.

To conclude, the way to everlasting Glory, is by this means, as it were chalked out: for hereby all Men may see that whosoever will live Religiously in Christ Jesus, must suffer Afflictions.

Hereby it may appear, that the Lord doth not send Afflictions to his Children, as punishments for their sins, but he sendeth them for other good ends and purposes.

First, Therefore, this must reach us to apply our Afflictions, as Sicknes, Poverty, Banishment, imprisonment, and the like, unto the right end; not the more the Hand of God is upon us, the more to harden our Hearts (as Pharaoh did in Egypt: but our Visitation must make us better: namely, First, it must make us more penitent for our Sins. Secondly, to make us more humble in Heart. Thirdly, more

Part I.

stedfast in Faith. Fourthly, more watchful over our selves, lest that if we profit not by so effectual means, our Sicknes and other Afflictions be unto us but the beginning of Evils.

Use 2.

Secondly, Again, this serveth to teach every one to judge wisely, not rashly to conclude, when we see one afflicted with some heavy Cross, that surely it is GODS Judgment upon him for his Sins. So dealt the Barbarians with Paul, *Act. 13. 45.* So dealt the Friends of Job (though otherwise very wise Men) censuring him to be an Hypocrite, *Job 8. 4. 11. 6. 22. 5, 6, 7.* and so did the Disciples of our Saviour Christ, when they saw a Man that was born blind, for whose Sin is it, say they, his own or his Parents? we must take heed lest we condemn the Generation of Gods Children.

The Godly
and the wicked
differ under
the same
Affliction.

St. Augustine hath an excellent saying to this purpose: *Although (saith he) the Godly and the Wicked be alike afflicted, yet they be distinct the one from the other, there remaineth an unlikeliness of the Sufferers, in the likeliness of their Sufferings; for as under one and the same Fire, Gold shineth, and Chaffe smoaketh, and under one and the same Flail the Straw is broken in pieces, and the Corn is purged: so one and the same Affliction on the Godly, and on the Wicked, trieth, purifieth, and melteth the one, but destroyeth and utterly undoeth the other. It is specially to be observed, how he is qualified that suffereth; so one and the same Sun causeth the Dung to stink most horribly, and the Flowers to smell most sweetly:*

sweetly : so that Afflictions, are like the red Sea, where the *Egyptians* were drowned, and the *Israelites* saved. Part I.

Thirdly, from hence the Afflicted may gather this comfort : First, that God correcteth him of love, as a Father, and punisheth him not as a Judge. Secondly, God will lay no more upon him than he will make him able to bear. Thirdly, God will give an Issue to the Temptation in due time, as shall be best for him. Use 3.

Secondly, Again, let the Afflicted consider, how little his pain is in regard of that which God could send. First, doth thy Head, thy Heart, thy Belly, or any other part grieve thee ? Is one Member distressed ? yet is not thy case like *Jobs* ? all his Members were afflicted at once. Secondly, is thy whole Body afflicted ? yet is not thy case like *Davids*, who being distressed in Soul, he cryed out, *My heart trembleth within me, and the terrors of death are come upon me* ? Thirdly, is thy Soul distressed ? yet is not thy Affliction like those that lie yelling in Hell, and Fire unquenchable, weeping, and wailing and gnashing of Teeth, and have not so much as a drop of cold Water to cool their Tongues. Necessary considerations. Job 2. 7. Psal 55. 4.

Thirdly, Then let the afflicted think thus with himself : First, is one Member grieved ? GOD could smite all. Secondly, am I Heart-sick ? God could enlarge my Heart, and therewithal my pain seven fold more. Thirdly, am I distressed in Soul ? GOD could give me over unto Desperation. Fourthly, am I distressed both in Body and Soul ? GOD could throw both Body and Soul into Hell Fire. Against impatience. Fourthly,

Part I.

Punishment
less than de-
sert.

Fourthly, Also let the Afflicted consider, how much less his Affliction is than he deserveth: *the reward of sin is death*, that is the Curse of God, Hell-fire, utter Confusion both of Soul and Body.

No Sanctity
free from
Sickness.

Fifthly, let the Afflicted consider, that the best Saints of God have been subject to the like distress: *Jacob* wrestled with God and prevailed with Men, yet subject to Sickness: *Job* an upright Man, and just yet was he smitten with Ulcers from the Head to the Foot; *Elizus* an Holy Prophet, yet he sickned and dyed: Manifold are the Ensamples in the Scripture of the Children of God that have tasted of deep and bitter Afflictions, yet may the Afflicted gather comfort that he is the Child of God, for *he scourgeth every Son that he receiveth*.

Afflictions
bring Hea-
ven.

Cor 2. 9.

1 Cor. 8. 18.

Sixthly, Let him consider how great the Joys of Heaven are, which are laid up in store for him, if he patiently abides the Lords Visitation, even such as *the Eye hath not seen, neither hath the Ear heard, neither is the Heart able to censure*: for he will say with *Paul*, *I count that the afflictions of this present time, are not worthy the glory that shall be shewed to us*: thus will the hope of the Joy to come assuage the pain of the present Malady.

the greater
Affliction the
greater Glo-

1 Cor. 4. 8.

Seventhly, This is another Argument of unspeakable comfort to the Children of God, that the greater their Afflictions are, the greater shall their Glory be. And hereof we have a worthy Example of *Joseph*; For after the manifold and great Calamities which he indured for many years, he was

was exalted by *Pharaoh*, made Lord of all his House, and Ruler throughout all the Land of *Egypt*.

And it is worthy to be noted, that for some thirteen years wherein he was afflicted, he was exalted, and ruled in *Egypt* for the space of eighteen years, as may easily be gathered out of the Story: for he was seventeen years old when his Brethren sold him away; he was thirty years old when he was advanced by *Pharaoh*; and he lived Governour of the Land of *Egypt* till he was an hundred and ten years old. Besides, such was the Goodness of God unto him, that for the several miseries which he suffered, he received a several reward.

Gen. 37. 2.
& 41. 46.

A special
note.

First, For the hatred of his Brethren, he obtained the favour of the King and his Nobles.

Secondly, For the contempt and scorn which his Brethren heaped upon him, calling him *Dreamer*, &c. he was worshipped of them with their Faces down to the Ground.

Thirdly, for the party-coloured Coat which they stript him of, when they cast him into the Pit, he was arrayed by *Pharaoh* with a Princely Robe of fine Linnen.

Fourthly, Instead of the Fetters, wherewith he was bound in Prison; *Pharaoh* put his own Ring on his Hand, and a Chain of Gold about his Neck,

Fifthly, Instead of the Prison and Dungeon wherein he lay, he was set on the Kings

Part I. Kings best Chariot (save one) and carried in great Pomp through the City.

Sixthly, Whereas before he was contemned of all Men as a Stranger, as a Servant and Prisoner, he is now honoured of all Men, by bowing the Knee at the Kings Commandment.

Seventhly, and lastly, instead of his Fathers House from which he was exiled and banished, he had Dominion in all the Land of *Egypt*. So true is that saying of an Heathen Man; *The greater Torment a Man endureth, the greater shall be his Glory afterwards.*

Preparation
for Afflictions.

Eighthly, this serveth to admonish us, that seeing Afflictions are the Lot and Portion of GODS Children in this life, therefore we should prepare for them before they come: We must be careful to store up Grace against a rainy Day; that whatsoever shall befall us we may be provided to bear it. In Prosperity it is good to look for Adversity, in Health to remember Sickness. There is nothing that makes Afflictions more bitter and grievous unto us, than because it taketh us many times on the *blind side*, before we see it or dream of it; when as misery that is foreseen doth little hurt us. Affliction is like the *Basilisk*, of which it is written; that if it see a Man before he see it, it killeth him, but if he see it first, it hath no Power to hurt him.

Note.

Simile.

Afflictions
Gods loving
Corrections.

Note.

Ninthly, This teacheth us to be patient in all the Afflictions that God layeth upon us, because they are his loving Corrections in regard of our Faults and Infirmities. The more we struggle and strive under the Hand

of

of God the less we prevail, and the more we provoke him to displeasure, as a Father that hath an unruly Son that will not take Correction, binds him to a Form : but the sooner we yield our selves to his will, and kiss the Rod, the sooner we shall be delivered. Hereby it appeareth, that Afflictions being sanctified, do adminster exceeding comfort to the Children of God, in that they are not only a Pledge of their Adoption, but they produce also many blessed and gracious Effects.

Benefits that accrue to the Godly from Afflictions.

First of all, it is a means to purge out the dross of that natural Corruption that is in us : it is with us as the Prophet saith of *Moab* ; we are like *Wine that is settled upon the Lees* and frozen in his Dregs, and hath not been powred out from Vessel to Vessel : so we are full of natural Corruption, till the Lord by Affliction doth refine us.

Effects of Affliction.

Jer. 48. 11.
Zeph. 1. 12

Affliction (as one saith well) is unto the Children of God as the Flail to the Corn, the File to the Iron, and the Fire to the Gold : the Gold-Smith taketh not the Gold out of the Forge till he seeth it well and thoroughly purified : In like manner, GOD doth not remove the Afflictions of his Children, till they be thoroughly refined. Affliction is the Lords Pruning Knife, wherewith he cutteth away from us all withered and unprofitable Branches.

Secondly, Affliction being sanctified, is a singular help to further our Conversion, and to bring us to a sight of our Sins, and a Godly Sorrow, and to drive us home to our Heavenly Father by true Repentance : *In their Afflictions*, saith the Lord, *they will seek me dili-*

Hos. 5. 1.
Note.

Part I. *diligently* : Misery made the Prodigal Child to return and sue to his Father for Grace and Mercy. As Sin shutteth up a Mans Eyes, so Affliction openeth them : and here of we have a worthy Example in the Brethren of *Joseph* ; for the space of twenty years they were never touched with any remorse for their unnatural Cruelty in selling him to the *Ishmalites* ; till at last coming into *Egypt* to buy Corn in the time of Famine, and perceiving *Joseph* to speak roughly to them, and to charge them to be Spies and fearing imprisonment, or some other harder usage, then they began to call their sin to remembrance.

As one that is fast asleep will not awake unless he be raised up by thrusting, or by some violent motion : so, many lie snorting in the long custom of Sin, and never think of Repentance, till the Hand of GOD be upon them. O blessed is that Affliction that draweth a Sinner to come (upon the Knees of his Heart) unto Christ, to confess his own Misery, and to implore his endless Mercy ! O blessed be that Christ that never refuseth the Sinner that cometh unto him, though Weather-beaten by Affliction and Misery !

Thirdly, Affliction is a notable means to humble the Children of God, and to beat down their Pride. So long as all things go well with us, and we are free from the Cross, our Flesh is puffed up, and can hardly be kept under. The Leaven of old *Adam* is in us, and maketh us swell in Pride ; and such is the foolish Pride of our Hearts, that we are least for God, till by some Affliction

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fiction or other he humble us, and bring us down. Thus was it with the Prodigal Son; as soon as he had got his Portion, he was all afloat, he could stand on no Ground, he knew not himself; but when he had wasted his Substance, and was pinched with Famine, his Pride was daunted, and he was glad to come home by weeping-crofs. So was it with *Hagar* when she had conceived a Child by her Master *Abraham*: yea, *David* himself, though otherwise an Holy Man, had a spice of this Disease, *Psal.* 30. 6, 7. *In my Prosperity* (saith he) *I said I shall never be moved*: but the case was soon altered with him, for (as he saith in the next words) the Lord did but *hide his face*, and did bring him into some Affliction, and straightway he was troubled. And therefore Affliction is counted very necessary and profitable, because it causeth a Man to know himself: as we see by common experience, when God afflicteth a Man either with Ignominy, Disgrace, Poverty, Sickness, loss of Children, or any other Cross, though before he were never so proud, and carried himself never so high, yet then he beginneth to droop, and let his Feathers fall.

Fourthly, Affliction worketh in us Pity and Compassion towards our fellow Brethren that be in distress and misery, and to condole their Estate; for which purpose Christ himself would suffer and be tempted in all things like unto us, (sin only excepted) that he might be a Merciful High Priest, touched with the sense of our Infirmities.

Secondly,

Part I.

Secondly, Affliction is a special means to make the Godly much better : for that which *Salomon* saith of Children, is also true of aged Persons ; *That folly is bound in the Heart of the Child, but the rod of Correction shall drive it out. Prov. 22. 15.* When God correcteth his Children, it is but to nurture them, *1 Cor. 11. 32.* The Lord knoweth, that a Son set at liberty, runneth into such licentious Courses, that he is a Shame to his Father, and a grief to his Mother ; and therefore he will not suffer his Children, whom he loveth most tenderly, to go on in their Sins, lest his name should be dishonoured, and his Gospel evil spoken of.

Thirdly, It is a means both to manifest unto others the Faith and Vertues which he hath bestowed upon us, as also strengthen those who have not received so great a measure of Faith as we : and were it not, that we did see many of those, whom we know to be the undoubted Children of God, to have endured such Afflictions, and Calamities before us, the greatness of the Misery and crosses which we endure, would make us doubt whether we be the Children of God or no.

Fourthly, It makes us conformable to the Image of Christ his Son, who being the Captain of our Salvation, was made perfect through Sufferings.

Fifthly, Affliction is an excellent means to enforce us, and stir us up to Prayer ; yea, even those that never thought to pray, as Atheists, and wicked Persons, when any trouble lieth upon them, are driven to pray whether they will or no. *David* reckoneth

up

Note.

up a Bed-role of such Persons, *Psal.* 107. Howsoever, peradventure in the time of their Prosperity, they cared but a little for the Lord, yet now they cryed unto him in their trouble, and he delivered them out of their distress, *verse* 6. 13. 19. 28. So that Trouble and Distress will make a Man cry unto the Lord, and betake himself unto his Prayers. So was it with the Mariners that entertained *Jonah*: and the proud King of *Nineveh* with all his People, when they heard the sudden Destruction that was threatened against them by the Preaching of *Jonah*, they cryed mightily unto God: And that wicked *Manasseh*, who did very much Evil in the sight of the Lord to anger him; shedding innocent Blood exceeding much, till he replenished *Jerusalem* from corner to corner, yet when God brought unto him the Captains of the King of *Ashur*, which took him and put him into Fetters, and bound him in Chains, and carried him to *Babel*; then, when he was in tribulation, he prayed to the Lord his God, and humbled himself greatly before the God of his Fathers: Yea, the Godly themselves are never so fit to pray, as when they be in Afflictions; and never do it with that fervency, as when some Cross or Calamity is upon them: We are like little Chickens, which when the Weather is fair, and there is no danger towards, straggle abroad from the Hen; but if any Hail-storm come upon them, or a Kite hover over them, then they are glad to run under her Wings for shelter: the truth of this we may see in the Children of *Israel*, *Exod.* 2. 23, 24. and *Judges* 3. & 4. ch. Sixthly.

Simile.

Part I.

Sixthly, Affliction doth contain the Children of God in obedience : The People of Israel when the Hand of God was upon them either by War or Famine, or any other Calamity, carried themselves very religiously, and walked in obedience to his Will : But when he gave them all things in abundance to enjoy, as Deut. 32. 1, 14, 15. *they forsook God that made them, and regarded not the strong God of their Salvation ; and this doth David confess of himself, when he saith, Before I was afflicted I went astray, but now I keep thy word.*

Seventhly, it helpeth to tame and subdue the unruliness of the Flesh, that it may be better subject to the Spirit : it is a great benefit to have the Flesh, with the cursed Lusts and Affections thereof, to be mortified and subdued ; for it is one of those deadly Enemies of our Souls, with which we must fight and encounter while we live ; the Children of God therefore, have cause to rejoyce, that it doth please the Lord by our outward Calamities to tame the Flesh that so they may with less difficulty and danger get the mastery of it.

Eighthly, It is a means to withdraw our Hearts from the love of the World, and to raise them up to Heavenly things. We are like foolish Children that would not willingly be weaned from the Breast, and therefore their Mother anointeth the Nipples of her Breast with some bitter thing, to make them out of love with it : So, if we might have our wills, we would always hang upon the breasts of the World, and would never leave sucking, if the Lord did not powder our desires

Note.

Our love to
the World.

fires with the Cross, and make them bitter unto us. The Children of *Israel* were grievously afflicted in *Egypt*, to make them the more earnestly to desire to possess the Land of *Canaan*; yet we see how hardly they were brought to depart from thence; yea, when they were in the way to the Land of *Canaan*, they would have often turned back to their Fleth-pots, their Fish, their Cucumbers, their Pepons, &c. If they had lived in Preferment there, and enjoyed the Fat of the Land, as they did in *Joseph's* time, it would no doubt have been a hard matter to have perswaded them to depart: so it fareth with the most of us: We are in this World as in a Sea of Misery, never out of one danger or other, yet such is our Folly, we love to be here still: what would we do if we had nothing to molest us? it is therefore the mercy of the Lord to prevent this Evil, by disquieting his Children with manifold Afflictions, as Wars, Robberies, Poverty, Banishment, and the like: sometimes with wicked Children, and the death and loss of Children: and if the Lord do spare them in all these things, yet lest they should swell with Vain-glory, or rejoice with foolish confidence, he chastiseth them with Sicknes and Diseases, that they may learn how frail all earthly things are, and lift up their Eyes to Heaven, where that uncorruptible Crown is laid up for them. And thus the Lord in his unspeakable goodness, many times diminisheth the Health of our Bodies, that we may the more earnestly desire the Salvation of our Souls: he taketh away the things of this life, that we may

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Part I. most carefully seek after the things of a better life; so that Afflictions are like to a great Storm at Sea, to make the Godly to wish to be in Heaven.

Simile. Ninthly, Afflictions do save the Children of God from Hell and condemnation: If GOD should let us alone, we would never rest till we run head-long to Hell: Therefore it is the Lords Mercy to lay the Rod upon our backs to prevent us, and to make us see in what danger we stand: and this is that which *Job* saith, *The Lord openeth the Ears by correction*, that so he may keep back their Souls from the Pit. What greater Benefit can one do to him that is desperately given to make away himself, than to prevent him and save his life? So there cannot be a greater benefit to us, when we are ready to drown our selves in Perdition by our Sins, than that the Lord by his Correction should stay us and hold us back.

Tenthly, Last of all, Afflictions do fit and prepare us for the Kingdom of Heaven, as the parching heat of the Sun ripeneth the Corn, and maketh it fit to be carried into the Barn: so doth Afflictions ripen the Godly, that they may be meet to be gathered into Gods Barn. And this is done two ways: First, because by Affliction (as we have heard) we are purged and purified from our Sins, which else would hinder us from coming there: For

Apoc. 21. 27. *no unclean thing shall enter into Gods Kingdom: As Gold must first be purified before it be laid up in the Kings Treasury, and as Wheat must be cleansed from the Chaff before it be laid up in the Garner, so must*

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must it be with us. Affliction is the Fire, the Fan, the File, &c. to make us pure for his Garner. Secondly, Affliction prepareth us for Heaven, because it is a means to work Holiness in us, *without which no man shall ever see the Lord*: we see then by all these gracious Effects and blessed Fruits which Affliction bringeth with it, that we may say with David, *It is good for me that I have been afflicted.*

Heb. 12. 14.

This should teach us first of all, to persuade our selves of this great and excellent good that Affliction bringeth with it, that so we may count it exceeding joy when we fall into it. Secondly, to endeavour by all means to profit by the Afflictions that God layeth upon us. Thirdly, to be patient under the cross, though it lie heavy upon us, and make us smart to the very quick.

Use.

Amongst the manifold Afflictions whereunto the Children of God are subject, let these visited by the Hand of God with sickness, for the more patient and joyful undergoing the same, consider these things following.

Comforts in sickness to the Children of God.

First, That as God of all other Afflictions, so of Sickness, is the Author; the Scriptures manifest the same: *The Lord shall make the pestilence to cleave unto thee, till he hath consumed thee from the Land, whither thou goest to possess it.*

The Lord shall smite thee with the Consumption, and with a Feaver, and with a burning Ague, and with fervent heat.

The Hand of the Lord was against the City, with a very great Destruction, and he smote

Part I.

1 Sam. 3. 9.

smote the Men of the City, both small and great, and they had Emrods in their secret parts.

2. Secondly, That God is the Author of Sickness: First, we must not ascribe our Sickness to Chance or Fortune. Secondly, not to look too much to the means of thy Sickness; as to Cold, Surfeiting, infected Houses or the like, but lift up thine Eyes to Heaven, remembring the Lord hath sent it. Thirdly, not to storm against Sickness with murmuring or impatience. Fourthly, in Sickness seek to the Lord for Remedy, for he sent it, and he must take it away: so it is written, *Come let us return to the Lord, for he hath spoiled, and he will heal us; he hath wounded us, and he will bind us up.*

Hos. 6. 1.

First, We must not therefore seek ease by unlawful means, as by Witchcraft, Conjuring Charming, &c. For *Ahaziah* is rebuked, because that in his Sickness he sent to ask Counsel concerning his Recovery, of *Baalzebub* the God of *Ekyon*.

What we
must not do
in sickness.

1 King. 1. 3.

Secondly, We must not depend too much upon the lawful means, as upon the Physician, &c. It is noted for the sin of *Asa*, that being diseased in his Feet, *he sought not to the Lord* in his disease, but to the Physicians only.

1 Chr. 16. 13.

Sin the cause
of Sickness.

Lev. 26. 14.
15. 15.

If any ask, what provoketh the Lord to strike Man with Sickness? The Scripture telleth us, that the sin of Man is commonly, the cause why he is smitten with Sickness. *If you will not obey me, nor do all these Commandments, &c. Then will I also do this unto you: I will appoint over you fearfulness (or a hasty Plague) a Consumption,*

on,

and the burning Ague to consume the Eyes, and to make the Heart heavy.

David's mistrust in numbring the People, 2 Sam. 24. 15. was scourged with a Plague of threescore and ten thousand men. Of the Plague we have among the rest, these particular sins set down as the causes of it. The usual causes of the Plague. Exod. 5. 3.

First, the neglect of God's Service; Moses and Aaron desired leave of Pharaoh to go to sacrifice to the Lord in the Desert, lest for want thereof, he bring upon them a Pestilence.

Secondly, The abuse of the Sacraments for this cause (saith Sr. Paul, that is, for abusing the Lord's Supper) many are weak and sick among you, and many sleep.

Thirdly, Disobedience to Governours: The Israelites for rebelling against Moses and Aaron, died of the plague, fourscore thousand and seven hundred. Num. 16. 49.

Fourthly, Murmuring against God: the Israelites murmured against God, because he led them no sooner into the Land of Canaan, therefore he threatened to smite them and to destroy them. Num. 24. 3. 11. Num. 24. 3. 12.

These Sins and Offences are principally among others the most sensible and apparent causes of the Plague amongst us, and inasmuch as sin is commonly the cause of sickness, it should teach us: First, not to look too much to the means whereby, or the manner how thou art afflicted, but look especially to thy sin, as the principal cause of it.

We say commonly, I took my sickness by such a Journey, by such a Surfeit, in such an Infected House, &c. True, these were

Part I.

were the outward means, but it was thy sin within thee which provoked God to offer these means to thee, and make them strong and effectual to afflict thee.

Use 2.

Secondly, When thou art visited with Sickness, enter into an examination of thine own Heart what sins do principally reign in thee, and do provoke God to smite thee in that manner.

Use 3.

Thirdly, by Fasting, Prayer, and Repentance, turn to the Lord thy God, that he may in Mercy forgive thy Sin, and consequently take away thy Affliction: For this purpose read the 6 Chapt. of the 2 of Chronicles, touching the Prayer that Solomon made unto the Lord, at the finishing of the Temple, and observe the Lord's answer to Solomon again in the seventh Chapter of the same Book, 12, 13, 14. verses, read them, and observe especially in the 14. verse, where the Lord saith, *If my People which are called by my name, shall humble themselves, and pray, and seek my Face, and turn from their wicked way, then will I hear from Heaven, and will forgive their Sin, and will heal their Land.*

Note.

Hereby it may further appear that sin is usually the cause of Afflictions: If therefore thou be afflicted, and desirest to be free from the Crook, note what the Lord requireth of thee, namely; First, to humble thy self; Secondly, to pray; Thirdly, in thy Prayer to seek his Favour: Fourthly, to turn from thy wicked ways, and then saith the Lord, I will forgive thy sin and make whole the Land: where further observe, that till sin be forgiven the Judgment remains,

Fourthly,

Fourthly, learn thereby to loath and avoid; yea, to flee from sin as from a Serpent, which so incenseth GOD and afflicteth thee. But note by the way, that sin is not always the cause of the Cross (as hath formerly been shewed) as may appear by the answer of Christ to his Disciples concerning the Man that was born blind, and by his answer to those that shewed him of the *Galileans*, whose Blood *Pilate* had mingled with their own Sacrifices. Therefore when thou seest thy Neighbour afflicted, neither judge him rashly to be worse than thy self, nor excuse thy self presumptuously to be better, or more righteous than he. *John 9. 12.*

Fifthly, in thy sickness (especially in the beginning thereof) exercise thy self in Prayer, wherein: First, desire of God the sight of all thy Sins, which being found out, put thy self before the Judgment Seat of God, and with grief and sorrow of Heart confess unto God all thy known Sins, especially thy capital Offences, whereby thou hast most displeased God. Secondly, lay them open with all the circumstances of time, place, and manner, how they were committed, as may seem most to aggravate the heinousness of thy Sins, and to shew the contrition of thy Heart for the same. Thirdly, lift up thy Hand, and acknowledge thy self guilty before the Lord of eternal Death and Damnation, for those thy heinous Sins and Transgressions. Fourthly, having thus accused and judged thy self, cast down thy self, before the Foot-stool of his throne of Grace, assuring thy self that he is a merciful God. Fifthly, cry unto him from a sorrowful

Part I.

rowful and penitent Heart for mercy and forgiveness, as earnestly as ever thou knewst a Malefactor crave pardon at the Seat of an earthly Judge. Sixthly, beseech him to give thee Faith to believe the free pardon and forgiveness of all thy Sins, and to blot them out of his remembrance, as if they had never been, promising amendment, and never to commit the like again. Seventhly, desire earnestly that he would be pleased to give thee patience, with willingness to undergo that justly deserved affliction that is upon thee. Lastly, humbly beseech him in his own good time to vouchsafe thee a gracious and happy deliverance, either by life or death, as shall seem best to his heavenly Majesty.

Use 6.

1.

Sixthly, exercise thy self in reading of the Word of GOD where thou maist find, First, Examples of Gods mercy shewed upon the afflicted. Secondly, comfortable promises of strength and deliverance made to the Saints afflicted. Thirdly, instructions how to bear, and what use to make of thy afflictions: Thy word, said David, *is sweeter than the Honey, and the Honey-comb*; and again, he saith, *Except thy Law had been my delight, I should have perished in mine affliction.*

Psal. 19. 10.

Ila. 66. 23.

Psal. 119.

Use 7.

Seventhly, meditate on the other life which thou art passing unto, where thou shalt have Sabbath upon Sabbath, that is, rest for evermore; where the Lord shall wipe away all Tears from thy Eyes: here shall be no more sorrow, grief or pain, but joy unspeakable and glorious, to be continued for ever.

Use 8.

Eighthly, having by prayer recommended thy self to God in Christ, let thy next care be,

Spiritual Flowers.

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Part I.

What is to be
done in sick-
ness after
Peace is made
with God.

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be, First, to seek the help of the Physician, and all other lawful means for thy recovery: for who so despiseth in sickness the lawful means which God hath appointed for recovery, that man is guilty of his own Blood in the presence of the *Lord*. Secondly, to set thy House in order by making thy last Will and Testament, (if it be not made before) if it be made, Peruse it, Confirm it, Seal it, and Deliver it to some faithful Friend, in the presence of some honest Witnesses. Thirdly, in making of thy Will, be careful to take the advice of some religious and wise Friends, that thou mayest the better bestow thy Benevolence, and contrive thy Will according to Law, thereby to cut off contention and strife amongst those whom thou leavest behind thee. Fourthly, be sure before sickness doth increase, and thy memory fail, to finish thy Will, lest it prove a doament, and no Testament, and so be an occasion of trouble, when otherwise it might be well prevented. Fifthly, to prevent future inconveniences, remember especially two things: First, if *God* hath blessed thee with store of outward blessings, make thy Will in thy Health: It will neither separate thee further from thy goods, nor hasten thee sooner to thy end; but withal be an occasion of much peace and quiet to thee: For when thy House is put in order, thou hast the fitter time to set thy Soul in order. Secondly, if *God* hath given thee Children, according to thy Ability give every one of them a Portion in thy Life-time, and dispose thereof so, as they may have occasion to Bless, and not Curse thee, and love each

Part I.

other in thee, and for thee, by seeing thy equal, and affectionate love to every of them; and not to do as many do, give most to one, and little to the rest, make one a Gentleman, and the rest Beggars, and this be careful to observe, let those be dearest to thee that are nearest to GOD: but if thou hast no Children, and hast a purpose to do good; (considering the shortness and uncertainty of thy Life, and the unjust dealing of others after thy death) be thine own administrator, make thine hands thy Executors, and thy Eyes thine Overseers, to prevent that lamentable experience of many Dead-mens Wills that have either been concealed, utterly overthrown, or quite altered by Cavils and Quirks of Law.

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Sixthly, last of all, and not the least of all, in the making of thy Will, be careful whom thou chooseth to be thy Executors and Overseers, make choice not so much of rich Friends as of (wise and) religious Friends; for he that feareth God most, will be most careful to see the Execution of thy Will according to thy true intent and purpose.

Short

Short Rules sent by Mr. Richard Greenham to a Gentlewoman troubled in mind, for her better direction, and consolation: as also very necessary for every Christian to be exercised withal.

1. **T**HOSE Temptations shall be laid to your charge, whereupon you yield, &c. Yield not therefore but resist, as St. James biddeth.

2. No motion shall hurt you, whereunto you give not consent in Heart: you have no Sin, which in Heart you long to be freed from; you want no goodness which in Heart you covet to have.

3. Where sickness is at the highest, there is hope of diminishing: so likewise in Temptation. Against distrust.

4. It is a great mercy of God to discern a Temptation in time of Temptation. Note.

5. When you would do any good, or receive any good, offer up your endeavours, actions and means, in a Sacrifice to God in Christ: beseeching God to give his Holy Spirit to sanctifie his own Sacrifice: for out of Christ all is sinful, tho in it self good and commanded.

6. If you have received but a little release

Part I.

of Temptation, give thanks, and you shall have more.

7 It is a Sin, and a common one too, as well to deny Gods gifts, as to presume of them.

8 Temptations smothered, as Fire, burn more inwardly.

9 Be perswaded always you are in the presence of God and his Christ, and frame your actions accordingly, for otherwise much evil will ensue.

10 Be more afraid of secret Sins, than of open shame; lay this foundation sure, that that there is mercy with Christ Jesus.

11 Remember the former mercies you have received, and think your present Estate to be none other than the *Estate* of Gods Children. If you be grieved, pray to God; relieved, praise him; and then you shall be sure to prevent impatience: for there is a Vicissitude of grief and comfort, as of light and darkness.

12 Beware of a discontented mind in any case; yea, be contented to have your desires denied you of God: and if your prayer be not heard of GOD, vex not your self too much, neither vehemently covet, nor be grieved for any thing, save the not having or loss of the favour of God: and thereby you shall justify both his wisdom and providence.

Two excellent Graces.

13 Labour for meekness and patience, and be ready to kiss the Rod, and to offer up all to him, of whom you have received your self: for if you struggle, it will fare with us as with a Bird in a Ginn, the more she striveth, the faster she is. We must use the Word in troubles

troubles and temptations, as a Sick man doth his Meat; which tho he Eat against the Stomach, and presently feeleth no benefit of it, yet we know by experience it doth him good, and himself afterward shall perceive it.

14 The patient bearing of misery, is an acceptable Sacrifice to God; for when the Gold-smith putteth a piece of Gold into the Fire to make better use of it, it seemeth to the unskilful, that he utterly marreth it. So the Children of God in affliction, seem to the judgment of the natural man, undone and brought to nothing: but spiritual things are spiritually discerned.

15 Believe always your Estate to be the work of God, and vary not therein; for a Sparrow falleth not but by his providence: and your Humiliation, your Consolation, is the Glory of God, and the good of many others.

Note the difference between Gods healing and Mans judging.

16 Beware that you do not often alter your judgment of your Estate; as saying sometimes, It is Gods work, sometimes Melancholy, sometimes your Weakness and Simplicity, sometimes Witchery, sometimes Satan: for these divers thoughts will much trouble you. You may think Melancholy to be an occasion, but no cause; and so of the rest. Therefore look stedfastly to the hand of God, surely trusting on this, That he not only knoweth thereof, but that whatsoever is done directly or indirectly, by means or immediately, is all done and governed by his divine providence for our good.

Note.

Note.

17 Say not you cannot be helped; for that may hinder the work of God. Say not,

Part I.

if I were in such a place, and such a place, a should be well ; for God is infinite, and therefore every where, as well where you are, as where you would be.

18 Whereas in consideration of the falling away of many excellen you both in the Age, and Graces of the *New-birth*, you fear you shall not persevere unto the end : your meditating and collection is good, so long as it preserves you from the carefulness of the Flesh ; but it is evil when it would dissolve the assuredness of your Faith. Indeed so long as you look upon your selves, you have cause to fear, because you are as unable to prolong, as you are to begin your *New Birth* : but if you look to *God*, you have nothing but matter of Faith, for whom he once loveth, he loveth for ever ; and thou mayest ever have comfort, tho thou thinkest thy self forsaken. Again, as a Man swimming in the deep Waters, is never in danger of drowning, so long as his Head continueth above the Water ; so, tho you swim in deep Seas of dangerous temptations, yet are you sure and secure, because Christ Jesus your head is still above all your troubles ; and therefore able to draw you (his Members) to the Shore of Salvation, without all Peril of perishing.

19. Believe that God the Father doth govern your temptations : that the Holy Ghost doth and shall assist you : that JESUS CHRIST was tempted, to overcome in you : that the Saints on Earth do pray for you, even those which never knew you, but do pray for the tempted ones. This consideration will uphold and stay thee up, tho in the depth of troubles.

Spiritual Flowers.

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Part I.

20 None can judge of the work of the Spirit, but by the light of the Spirit, as none can judge of the Sun, but by it self.

21 Dispute not with God, lest you be confounded: nor with Satan, lest you be overcome.

22 Be ever perswaded your punishment is far beneath your Sin, and this will make us patient and thankful.

23 In such multitudes of Gods mercies as you enjoy, marvel not you have some Crosses, lest we should presume: likewise blessings with Crosses, lest we should despair.

Note.

24 In atty outward Blessings which you see you cannot have, beseech God you may never be vexed for it.

25 No shame, grief, or sorrow pleaseth the Lord, which goeth altogether separated from a sweet perswasion of his favour. Again, our pleasing our selves in the assurance of pardon is not acceptable to God, which altogether respecteth the care of espying, bewailing, and avoiding of Sin. Wherefore, let this be the Bar and Bond of your affections in these cases: so long as Christ goeth with you, so long as the mercies of God accompany you, so long as the Grace of the Spirit shineth upon you, be dealing with your Sins, and condemn them unto Death. Likewise while you are tender of conscience, afraid of Sin, reverently perswaded to walk holily with your God, laugh at Satan's accusation, dispise instructions, set at naught the Terrours of Hell. You never err, but by failing in one or both of these points: (that is) either in your Grievs, you are grieved without comfort: or in your Joys, you rejoyce without

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Part I.

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without reverence. And as in unnecessary griefs you find no spiritual pleasure, so in unadvised joys you can find no spiritual profit.

Note Satan's policy.

26 It is the policy of Satan to blind and besot with a quiet possession of an unjust Mirth, thereby to keep them from a true sight of their Sins, so to oppress the sweet Flock of Christ with false and causeless fears, thereby to keep them from the glorious feeling of their Redemption. He knoweth (to his grief) that joy may be temporally interrupted, but not finally or eternally denied you, therefore He plyeth himself, tho he cannot extinguish it, yet to diminish your just and royal right in your Christ, in regard whereof, you all stand guilty of not maintaining the Lord's Royalty, given to the elect, if in the least measure you yield to these slavish fears of the Adversary. This subtil Serpent is not ignorant, that by these pensive practices he doth wear to a dullness the Edge of your Prayers, and that he draweth from you with an uncomfortable tediousness the Fruits of your Faith: and consequently by these means you are deprived of the Fruit of a more comfortable Service of your God. The weak ones fearing also by your example, the profession of Christ to be strict and comfortless.

Note.

27 A straight course of Religion is somewhat an uncomfortable Companion; but Blessed be that mortification which so far Estrangeth us from the World, that it changeth us to the Similitude of Christ; to whom we must be conformed in sufferings, that we may be like him in Glory: Suffer not your

Note.

your Heart to be strict, narrow, and uncomfortable in heavenly things: this draweth away both the Breath, Blood and Life of true Godliness. The Lord keepeth us from evil. The Lord satisfie you with gladness. The Lord give you the Spirit of Prayer, and hear your Prayers. The Lord be your teacher and your comfort; *O pray, pray, pray.* It is the best Sacrifice to God, and the most comfortable duty you can do. I am loath to put you in mind of these things; you have many careful for you in other things: Oh pardon me if I be bold in this one thing, I trust I rejoice more in the good of your Soul, than ever I should rejoice in the Fruit of mine own Body. It would be a thousand Deaths, yea, a thousand Hells unto me, to see your Souls miscarry. O let me be accepted more than a Civil Friend, more than a Friend of the World: give me this benefit to be thought further than a Friend of the Flesh.

A short

A Garden of

...Heart to be lifted up
...in heavenly things: this
...the Lord directed us from
...the Lord directed us from

...the Lord directed us from
...the Lord directed us from

*A short Direction for the daily Exercise
of a Christian, both on the Sabbath-day,
and also on the Week-days.*

*And, Here first what Exercises are
to be done upon the Week-days, unto
the daily practice of a Christian life.*

In the
Morning.

EVERY Morning so soon as thou hast
broken off thy Sleep, tho presently
thou do not rise, yet presently remember,
so soon as thou dost awake, thou awake
with GOD; that is, enter into holy and
divine Meditations, and let thine Heart
be taken up about Heavenly things: As for
Example:

1. To meditate on Gods kindness and love towards thee.
2. To meditate upon the great refreshment, which by that Nights rest thou hast received, and the manifold dangers of the Night which thou hast been preserved from, by the which many have miscarried, and so mightest thou, had not the Lord defended thee from it.
3. To meditate upon thy Sins, thy deliverance from the guilt and punishment thereof by Christ: as also upon the changes and alterations in the World, upon the pains of Hell, and the joys of the World to come.

Psal. 11. 9.

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These and such like meditations will keep thy Mind from idle and wandring wicked thoughts, they will revive thy Soul, and take order for the better keeping of thy life in a godly and religious course all the day after.

The second Exercise.

The Morning Prayer.

After thou art risen, let it be the first work thou takest in Hand in the Morning, to betake thy self to Prayer to Almighty God, that throughout the whole day following, God may bless thee in thy Labours, and thou maist be in safety under his Protection. And let this be done solemnly upon thy Knees (and not as many do lazing upon their Beds) that it may be done with an humble, pure and sincere Devotion. If thou be an House-holder or Master of a Family, let it be thy care to be stirring with the Earliest, and so call together thy Family, and there with them solemnly and upon thy Knees, offer to God the Sacrifice of Prayer and Thanksgiving; either in that Form of Prayer, which in the latter end of this same Treatise I have set down, or in some other, tending to the same Effect.

Dan. 6. 10.

Hos. 4. 2.

Psal. 116.

Note.

*The third Exercise.**Employment in our Calling.*

Gen. 3. 19.
Eph. 4. 28.
2 Thef. 3.
6, 10.

AFTER Prayer ended, betake thy self to thine ordinary Calling and Vocation, or do that whereunto thy ordinary business calleth thee; and see that thy Family do the like: remember that thou must give account for the time idly spent; and yet in thy Labour take heed that thou do not mind thine own profit in such wise as that thou cool any Grace thereby, or quench holy affections in thee.

Rules for the behaving of thy self Christian-like in employment about thy worldly business, and enjoying the benefit of the same.

I. **K**EEP a narrow watch over thy Heart, Words, and Deeds continually; and see that thy time be not idly, carelessly, or unprofitably spent. Follow thine own business; shun meddling in other mens matters: be not a Tale-bearer, nor a Tale-receiver: deal justly and uprightly with all men: let thy conversation be without covetousness, and without Prodigality: serve the Lord in singleness of Heart: be doing good, and abstain from all appearance of evil.

How to behave your self in Company.

IN all companies, whether it be of thine own Family or Strangers; be they Superiors, Equals, or thy inferiours, have a special regard so to carry thy self, as to be harmless and free from giving any evil example, either by word or deed, but carefully mark and shun the occasion thereof, and provocations thereunto; which will bring thee much peace and content.

II.

Pro. 29. 5.
Col. 3. 12.
Jude 20.
Jam. 3. 6.
Heb. 2. 10.

How to behave thy self in Solitariness.

WHEN thou art free from Company, and in Solitariness alone by thy self, have a care that thou donot spend that time ill; (that is) that in thy behaviour thou attempt none evil and unlawful thing, and that thy thoughts be not ranging or wandering, but keep within compass; for if thy thoughts be not taken up with good, they will be with evil. Be frequent at such time in Divine Meditations, and Soliloquies unto God, redeeming the time to the best use that thou canst.

III.

2 Tim. 6.
Eph. 5. 16.
Mat. 13. 8.
Psal. 19. 14.

How to use Prosperity.

IF thou be in prosperity, and hast store of this Worlds goods, be circumspect and wary, that thou dost neither swell and be insolent, neither idly nor loosely abuse the same to carnal Liberry, but use them soberly, and

Jer. 9. 23.
Luk. 6. 29.
1 Tim. 4. 8.
Joh. 13. 9.
Psal. 3. 2.
Note.

Part I.

Psal. 5. 7.

Jam. 1. 2.

1 Pet. 1. 6.

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and to the good of Gods Children, and be so much the more fruitful in good works by how much the more thou hast received them. If thou be in misery, affliction or calamity, fret not, neither be impatient in them, but receive it meekly, and make good use thereof.

The fourth Exercise.

Giving Thanks both before and after Meals.

WHEN thou addest thy self to Dinner or Supper; or when thou receivest any good Blessing at the hands of God, remember that thou be still thankful unto him. Put not a Morsel of any thing into thy mouth in thy Meal, before thou hast desired Gods blessing upon it; and after that thou hast received it, and fed thy self with it, forget not to return thanksgiving unto the Lord for it; and think not this sufficient if thou thy self perform this duty, but have care to cause thy Children thy Servants, and all thy Family to do the same.

The fifth Exercise.

Evening Exercise of Reading, Catechizing, Singing, &c.

Gen. 18. 1.

2 Tim. 2. 15.

Col. 3. 16.

Eph. 5. 17.

Dan. 6. 10.

Dan. 6. 10.

Dan. 6. 10.

Dan. 6. 10.

Dan. 6. 10.

Dan. 6. 10.

IN the Evening, when thou makest an end of thy bodily work, be not thou unmindful to separate some time for the pur-

ing in practice of the exercises of Religion
in thy Family. Cause thine House-hold to
come together, then either read thy self, or
cause some of thy Family to read something,
either out of the Bible, or out of some god-
ly Book, expounding the same. Examine
thy Family in that which they have read,
catechize them in the principles of Religi-
on; Sing Psalms together with them to Gods
glory: So shalt thou find the Evening thus
spent in this kind of exercise, will bring much
more joy and comfort to thine Heart, than
depending of the evening in Cards, Dice, and
other kind of Gaming, wherein worldlings
do take their Felicity.

The sixth Exercise.

Evening Prayer.

AS thou beganst the day, so end it
with Prayer: cause thy Family to
come together meekly upon their Knees, let
heartly prayer be made unto Almighty God:
And suffer none of any understanding in thy
Family to go to their Beds (unless sickness,
or some other extraordinary necessity move
them to it) before this Exercise be per-
formed.

The seventh Exercise.

Meditations in Bed.

Joh. 5. 14.

Eph. 4. 26.

Heb. 3. 12.

Job 1. 5.

IN thy Bed before thou fall asleep, look back unto the former works of the day, call thy Soul to a Scrutiny, to give up an account how thou hast spent the day, how thou hast past it over; and how far thou hast walked with G O D, and wherein (as thou art able to remember) thou hast offended, and then craving pardon for those Sins whereunto thou art privy, and entering into a resolution (as much as possibly thou mayest) for the time to come, to abandon and forsake them. Commit thy self, both Body and Soul into the Hands of God, who after these Exercises thus spent, will give unto thee an holy sanctified rest and sleep for he is a faithful keeper.

Wisdom shall commune with thee when thou wakest, and guide thee when thou walkest.

Sabbath Exercises: or a short direction how that day may be best sanctified and kept holy.

The first Exercise.

Early Sanctifying the Sabbath-day.

AS every Day a true Christian so soon as he is waking should awake with God: especially upon this day, which the Lord commandeth so straightly to be kept holy unto himself: and therefore upon a Sabbath-day, early thou must awake with God, and separate thine affections from all earthly things; and thou must have a care to be stirring somewhat more betimes upon this day, than upon the other days; that so thou mayest begin to keep it holy, even at the very beginning of the day: for Satan and our own depraved corruptions, will be exceedingly busie then to hinder us.

*Psal. 9. 2. 12
Acts 10. 27.*

The second Exercise.

Private Prayers.

BEing risen, assemble thy Family together. Jointly upon your Knee, with humble and sincere devotion make your prayers unto

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to him, humbly thanking his divine Majesty for all his benefits, particularly for his protection over you the night past, desiring pardon of your Sins, &c. And craving his assistance to direct you for the better keeping of the Sabbath-holy.

The third Exercise.

Private Exercise before the publick meeting.

THE time before the publick Exercise, spend with thy Family in reading, catechizing, singing of Psalms, and preparing thy self and them again to the publick Exercise.

The fourth Exercise.

Timely coming to Church.

Acts 10. 3.
Psalm 118.

WHEN the time is come for the publick assembly to meet together at the publick Exercise, see that both thy self, and those which do belong unto thee, assemble timely there to be with the foremost, that so thou be not wanting at any part of the Exercise performed there by the assembly being there assembled, learn to demean thy self after this manner.

Reverence

*Reverence in behaviour in the Church,
and at entring into it.*

1. When thou art entring into the House of God, into the Church, the place of public meeting, look unto both thy Feet (saith Eccl. 4. 17.

Note.

Solomon) that is, considering whither thou art going, and what to do, for the place thou art going into is Gods House; there thou goest to hear God speaking unto thee by his Minister; and also to speak unto him by Prayer. And therefore look that thou come thither with a zealous, and godly preparation; without which it is unlikely we shall profit any thing by the word. Isa. 6. 9. Gen. 28.

2. When thou art thither come, if the publick Exercise be not yet begun, then as soon as thou comest into thy Seat, fall down upon thy knees, and make this, or some such like Oratory Meditation.

A Prayer to be said before the publick Exercise begin.

O Most mighty and Eternal God, before whose presence together with the rest of this Congregation, I vile and sinful Wretch, at this time do present my self to hear thy holy Words, and to offer up the Sacrifice of Prayer and Thanksgiving unto thee: Bless (I beseech thee) this our meeting, sanctifie and prepare my Heart, that it may be apt and fit for this Exercise which now we have in Hand: In flame my Heart with Zeal, and teach me how to pray:

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PART I.

open mine Ears, that I may hear, and mine heart that I may understand that which shall at this time out of thy holy word be taught unto me. Take from me all wandring, and by thoughts; and grant that now and ever, I may hear thy word effectually, and pray unto thee sincerely, through Jesus Christ.

How to pray in the Church.

Ecclef. 5.

THIS preparation made, and the publick Exercises beginning, in the publick Prayer of the assembly, be not rash with thy Mouth to utter a thing before God; for God is in the Heaven, and thou art on Earth, therefore let thy words be few. Think not that thy mumbling over a few Prayers doth merit at Gods Hand; or that thou shalt be heard for thy much babling; but let thy prayer come from thine Heart. When the Minister prayeth in the behalf of the whole Congregation, let thine heart join with him. Oft-times stir up thy self in prayer, and Rouse thy self up from thy natural dulness and backwardness in this kind, by inward Sighs and Groans; and take heed that thy Heart be not tossed about with vain imaginations and fancies when thou shouldest lift up pure Hands and Heart (as the Apostle speaketh) unto God. The like observe in Singing of Psalms, which is a kind of Prayer.

How to carry our selves in Sermon-time.

THEN after publick prayer, in-time of Sermon, when the word of God is preached before thee, remember the counsel of the Wise-man, *Be near to hear*; that is, be attentive, hearken with reverence to that which shall be delivered. Which that thou mayest the better do, observe these directions: Have thine Eyes fixed most commonly on the Preacher, that so thou maist keep it, and thy thoughts from idle wandering: mark the Text, observe the division; mark how every point is handled: quote the places of Scripture which he alledgeth for his Doctrines proof, fold down a leaf in your Bible from whence the place is recited, that so at your leisure after your return from the Church, you may examine it. Apply that which is spoken to thy self; and endeavour to be bettered by it. Continue in thy attentive hearing, without weariness, from the beginning unto the end of the Sermon, and see that thou depart not (unless infirmity of health, or some other very necessary occasion call thee away) before, with the rest of the Congregation, by after prayer and singing of Psalms thou hast rendred thanks for the comfort and instruction which thou hast received.

*The sixth Exercise.**How to behaue our selves after our departure from Church.*

AFTER thy return from Church, revive thy memory with a brief repitition in thy mind of that which thou hast heard before thy sitting down to Dinner: and then with thanksgiving receiving the Blessings of God to thy bodily comfort, be mindful to season the same with good and godly talk to the glory of God, the comfort of thy Soul, and the edification of those which are about thee.

*The seventh Exercise.**Mixt Exercises to be done between publick Exercises.*

BETWEEN the publick Exercises, as also when both of them are finished, use meditation and conference about heavenly things; assemble thy Family together, confer with them what they have learned at the Sermon; instruct and catechize them, read, or cause to by read somewhat of the Bible, or some other godly Book unto them: Sing Psalms together with them, and keep them in from idle and vain Exercises.

And withal remember upon this day especially, the works of mercy: as God hath blessed

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blessed thee with Earthly things, so remem-
ber to help the poor, and those which are
in misery. If any of thy Neighbours be
Sick, visit them: if any be at Jar, endea-
vour, as much as in thee lieth, to be a Make-
peace between them; seeing that our Savi-
our saith, *Blessed are the merciful for they shall
receive mercy.*

And so with godly Christian Exercises,
Conferring, Reading, and singing of Psalms,
with private Prayer also, and calling thy
self to account how that day hath been spent,
continue the residue of the day; that so
after an holy keeping of the *Lords day*, the
Lord may give thee an holy and quiet rest:
and prosper thee the better the Week follow-
ing: yea, the whole residue of thy life.

For the Sacraments.

How to use the Sacrament.

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AS concerning the Sacraments; when
the Sacrament of Baptism is to be ad-
ministred hast not forth of the Church (as
many do) but continue thy presence,
that there thou mayest aright (unto thy
comfort) consider with thy self thine own
receiving heretofore into the visible Body
of Christs Church and Congregation, as al-
so that thou mayest offer prayer unto God
for the infant which is to be Baptized, like
as others did heretofore for thee. And for
the Sacrament of the Supper of the Lord,
so prepare thy self according to the directi-

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on in the Catechism, as to be ready to receive it (if it may be) even so often as thou shalt perceive it to be administered. And when thou approachest to the Table of the Lord, to receive it, come with all reverence; and let thy Heart be rapt with an heavenly meditation: when thou seest the Bread and Wine delivered, let thine Heart within thee meditate so zealously and fervently upon the passion of our blessed Lord and Saviour for thy redemption; as if with thine own Eyes thou didst then behold his Body nailed to the Cross, and his precious Blood shed for thy sake: let this and such like meditations, enter into thy mind, and be not found unthankful.

Rules as concerning Reading.

IN Reading: First, take heed what Books thou dost read, that they be not lewd and wanton, nor needless and unprofitable, nor favouring of *Popish* Superstition: but either the holy Scriptures, or other godly Authors.

2. In reading of the Scriptures, read not here and there a Chapter, except upon some good occasion, but the Bible in order throughout, and that as oft as thou canst, so that by little and little, thou maist be acquainted with the whole Course and History of the Bible.

3 In reading of other Books, read not here a Leaf of one, or a Leaf of another, or a Chapter of another (as idle Readers use to do for Novelty-sake) but make choice
of

of one or two sound Books, which read and read again for confirming of thy memory, and direction of thy practice.

4. Before reading pray unto God to bless thee in that action.

5. In reading, settle thy self to do it with attention.

6. After reading, apply it to thy self, for thy instruction, in thy practice and imitation.

A Prayer to be used before reading.

O Lord, whose word is a two edged Sword, to cut down all things that shall rise up against the same; bless me I beseech thee in the reading of this thy holy and heavenly Word, prepare me with reverence to read it; enlighten my understanding to understand it; work in me true obedience to submit my self unto it; that I may lay it up in the closet of my Heart, and bring it forth in my Life and Conversation, through Jesus Christ.

This Prayer is to be made before reading of the Bible: which holy Book of God (beside other private reading of it) shall be very good if thou read it after this manner, in thy house before thy Family; one Chapter in the Morning, another at Meals, another in the Evening before Prayer: beginning at the beginning of the Bible and continuing to the end.

Of Singing of Psalms.

How to carry our selves in singing of Psalms.

OFTEN Sing unto the Lord and to thy Souls comfort, in Psalms and Hymns and spiritual Songs: behave thy self reverently in that action, bare-headed, and with due reverence, as in the presence of the Lord: remember to sing *David's* Psalms with *David's* Spirit; sing with Spirit, and sing with understanding; regard that more than the Tune. All the Psalms be very good and comfortable, yet more especially thou mayest use this choise.

S I N G,

In the Morning, *Psal.* 3. 5. 19.

In the Evening, *Psal.* 4. 92.

In the time of Heaviness; *Psal.* 6. 38.
31. 91.

After Benefits.

{ Publick, } *Psal.* 80. 98. 137.
{ Private, } *Psal.* 28. 126.

Commonly, at all times.

Psal. 12, 15, 18, 23, 25, 26, 30, 34, 46, 47,
67, 80, 84, 100, 101, 103, 116, 119,
146, &c.

A Thanksgiving before Meat.

O Lord our God and Heavenly Father, which of thy unspeakable Mercy towards us, hast provided Meat and Drink for the nourishment of our weak Bodies : Give us Grace to use them reverently as from thy Hands with thankful Hearts ; let thy blessing rest upon these thy good Creatures , to our Comfort and Sustentation ; and grant we humbly beseech thee, Good Lord, that as we do hunger and thirst for this Food of our Bodies, so our Souls may earnestly long after the Food of eternal Life, through Jesus Christ our Lord.

A Thanksgiving after Meat.

TO thee, O Lord God, which hast created, redeemed, continually preserv'd and at this time fed us, be ascribed all Honour , Glory, Power, Might, and Dominion, now and evermore. O Lord, do thou preserve thy Church Universal, this Church in which we live, the Kings Majesty, and the Realm ; grant thy Gospel a free passage : finish soon these days of sin, and bring us to everlasting Peace , through thy Son , our Lord and Saviour Jesus Christ. Whether you eat or drink, or whatsoever you do, do all to the Glory of God.

A Prayer for Morning.

Lord Prepare our Hearts to Pray.

O Most Merciful and Eternal G O D, who art the Creator, Guider, Governour, and Preserver of all things both in Heaven and

Part. I. Earth; vouchsafe, we humbly beseech thee, to look down with the Eyes of Pity and Compassion upon us miserable and wretched Sinners, who at this time are prostrate here before thee, to offer up this our Morning Sacrifice of Prayer and Thanksgiving unto thee. And although we be unworthy, by reason of our manifold Transgressions, to present our selves before thee; yet, we humbly beseech thee, for thy Son Christ Jesus our Blessed Lord and Saviours sake, to accept of us, and grant these our Prayers and Petitions, which we do make to thee.

We render unto thee, Lord most Mighty and most Merciful, Humble and Hearty Thanks for all thy Blessings and thy Benefits from time to time bestowed-upon us, for our Election, Creation, Redemption, Justification, Vocation, that measure of Sanctification in this life, and the assured Hope of Glorification in the Life to come: As also for our Health, Wealth, Peace and Prosperity: for the free passage of thy Glorious Gospel; for sparing us thus long and giving us so large a time of Repentance; as also for all other thy Benefits, whensoever, or howsoever bestowed upon us. We give thee humble and hearty thanks, more particularly for thy Gracious Protection of us this Night past, and delivering us from all the Perils and Dangers of the same. And seeing thou hast brought us to the beginning of this present Day, we humbly beseech the Lord, to protect and keep us in the same: Watch over us with thy Providence; shelter and defend us from the Assaults of the World, the Flesh and the Devil, keep us from all Sin, especially from those Sins, whereto by Nature we are most addicted: Make us sorrowful for our Sins past, and seal unto our Hearts, we humbly beseech thee, full assurance

assurance of the forgiveness of them in thy Son our Saviour Jesus Christ; increase our Faith, our Zeal, and our Knowledge, and make us daily more and more to increase in Piety and true Holiness: set a Watch, O Lord, before the Door of our Hearts, that they think not; before the Door of our Lips, that they speak not; before all the parts of our Body, that they do not any thing which is amiss, or may breed Offence. Bless us also, we beseech thee, in our Calling wherein thou hast set us: Prosper that which thou hast given unto us, and which in thy Fear we set our Hands unto. Stir us up to imploy our selves Faithfully, Religiously, and Industriouslly in our Calling. Give us all things needful for this present life; and grant, that we may so pass through things Temporal, that our Affections by them may not be withdrawn from things Eternal.

Neither do we pray for our selves alone, but for thy whole Church, and every particular Member thereof. Comfort them, O LORD, that are Comfortless, strengthen the Weak, uphold them that stand, raise up them that are fallen; send Help, Comfort, and Consolation in thy good time, to all thy Children that are in need, misery, sickness, trouble, or adversity. Bless this Church and Commonwealth wherein we live. Enter not into Judgment with the great and crying Sins of the Land, but first remove from us our Sins, and then take away thy heavy Judgments which either already are fallen upon us, or shortly we must needs fear that they will befall us. Give thy Gospel a free passage; daily more and more convert, or else confound those which repine and hinder the Propagation of the same. Reform these

Part I. those things which are amiss; and grant what thy Glorious Majesty may be exalted in this Nation evermore in Sincere, Pure, and Holy Worship; pour down all thy Blessings, both Spiritual and Temporal upon our Dread Sovereign Lord the King, the Queen the Prince and Princess, and all the Royal Issue, grant them a long, Happy, Prosperous, and Religious life here in this World, and in the World to come, Life Everlasting. Bless (Good Lord) with all Blessings, the Nobility of this Land, the Magistracy, Gentry, and Commonalty of the same: Be merciful unto all those whom thou hast made near and dear unto us. Bless, O Lord, the Reverend Bishops, and all the Clergy. Send forth painful Labourers into thy Harvest; and bless those whom thou hast already sent; particularly, Good Lord, in Mercy, behold thy Servant, whom thou hast ordained to break the Bread of Life unto us; give to him, O Lord, the Door of Utterance; let thy Blessing rest upon his Labour: assist him in his Meditations and in his Studies, that both by Life and Doctrine, he may be a Guide unto us in the way which leadeth to eternal Life. These things and all other, which thou knowest meet and requisite for us, for thy whole Church, and every particular Member thereof; we humbly crave at thy Hands, in the Name of thy Son our Lord and Saviour Jesus Christ, concluding these our Petitions, with that Form of Prayer, which he Himself hath taught us, saying, Our Father, &c.

A Prayer for Evening.

O Eternal G O D, and in Christ Jesus, our Loving and Merciful Father, we Poor, Wretched, and Miserable Sinners, do prostrate
our.

our selves before thy Divine Majesty, humbly acknowledging, and from the bottom of our Hearts, confessing our manifold Sins and Wickedness, which from time to time we have committed against thee. O Lord, we have sinned, we have sinned, our Sins are more in number, than the Sands of the Sea, or the Hairs of our Heads; neither do we know whither to flie for Comfort and Help against the same, but only by appealing from thy Justice to thy Mercy. To thee therefore do we come, in the Name and Mediation of our Lord and Saviour Jesus Christ, humbly beseeching thee for his Sake to pardon and forgive us all our Sins, whether they be Sins of Omission or Sins of Commission; Sins of Ignorance, or Sins of wilfulness: whether in thought, word or deed, committed against thy divine Majesty. O Lord throw them out of thy remembrance, that they may never rise up in judgment against us to condemn us, and grant unto us we beseech thee the assistance of thy holy Spirit, that we may make a better conscience of our ways, and walk more zealously and sincerely before thee, than heretofore we have done. O make us heartily sorry as becometh thy Children, for that we have done to thee, so merciful and loving a Father. Frame us daily, and fashion us to the likeness of thy well beloved Son Christ Jesus our Lord and Saviour, that in knowledge and true holiness we may glorify thee before the World, and by the Fruits of Piety and Righteousness, may be assured and certain of thy Spirit, and of the love wherewithal thou lovest us. Work in us a certain Faith, and an assured hope of thy promises, and fear of thy Majesty; a perfect hatred and detestation of all Sin and Wickedness: work in us sincere love towards thy Children, and
amongst

Part I.

amongst our selves patience, knowledge, ver-
true, love, compassion, with all other Graces of
thy Kingdom, that in all our behaviour, thou
our good God maist be glorified by us and in
us.

Stir up, O Lord, our dull and sluggish nature,
to call upon thee continually. Frame us wholly
unto thy will, and make us to be content in what
Estate soever it shall please thee to set us ;
that so we living here in this World in thy fear,
and dying in thy favour, in the end may attain
to a joyfull Resurrection unto eternal life.

In the mean while good Father be merciful un-
to us in the things of this life, even so far forth
as thou shalt see it most meet and requisite for
us. Grant us, if it be thy blessed will, the con-
tinuance of the Blessings of health, peace, and
maintenance, and together with them, we beseech
thee, let us have thy holy Spirit to instruct us
in the true and lawfull use of them, that we
may more earnestly and seriously labour in our
places and callings wherein thou hast set us, to
the promoting and increase of thy Kingdom, and
to the benefit and comfort of thy Children. Be
merciful, good Lord, unto thy Church universal,
scattered abroad upon the face of the whole Earth;
send help and comfort to all our Brethren whereso-
ever, which are in need, affliction or misery: beat
down the rage and fury of Antichrist, and his
Kingdom, and daily more and more increase the
number of thy faithful Flock,

And forasmuch as it hath pleased thee, in
mercy above all other Nations of the Earth, to
power down the sweet stream of thy Blessings
upon this little Island in which we live, by pro-
moting of thy Gospel, and overthrowing of Idola-
try ; we beseech thee to continue it towards the
same.

same, and to establish in this thy Church a pure, perfect, and sincere Regiment thereof, that in the same thy most glorious Majesty may be exalted in sincere, pure, and holy worship, and that this thy Church may flourish and encrease, being through thy safe protection, aided, supported, and miraculously defended. Guide and rule, we beseech thee, with thy holy Spirit, every part and member thereof; especially thy gracious Servant our dread Sovereign Lord and King: Grant unto him O Lord, a pure and perfect Zeal above all things to promote thy Glory; give unto him the Spirit of Wisdom, Discretion, and Government, that with all Equity and Justice, he may see this whole Realm peaceably and quietly governed: Deliver him, O Lord, as hitherto most wonderfully thou hast done, from all Foreign and Homebred Traytors; and grant unto him if it be thy will, a long and quiet Reign over us, to the benefit of the Church, and the advancement of thy Glory. Bless also we beseech thee with abundance of Blessings, both Spiritual and Temporal, the young Prince, with the rest of the King and Queens Royal Issue, and make them worthy instruments of thy Glory, when time and occasion shall serve thereunto. Bless O Lord, the reverend Bishops and all the Clergy of this Land; the Nobility, the Gentry, the Commonalty, all the States of the Land: Comfort all them that be comfortless, and remove thy heavy Judgments from those places on which they are fallen. Lastly, for our selves we become again humble Petitioners unto thy divine Majesty. Bless us, O Lord, and this whole Family with thy Grace and Peace: make us thankful for all thy Blessings from time to time bestowed

Part I.

bestowed upon us : forgive us the Sins which this day past we have committed against thy divine Majesty. And as thou hast brought us to the beginning of this Night, so protect, guide and defend us we beseech thee, in the same. Deliver us, and all that doth belong unto us, from Fire, Robbery, or any other peril or danger which this Night may befall us : give unto our Bodies Rest and Sleep, that they may be the better enabled to undergo those places and callings wherein thou hast set us : watch over us, over our Souls, and keep them from all Sin and uncleanness, from all evil motions, idle fancies, vain dreams, and sinister imaginations, and prepare us daily more and more against the coming of thy Son Christ Jesus. And now, O Lord, we have commended our Sutes unto thee, our understanding is weak, our memory is frail, and we are not worthy to pray unto thee : more unworthy to receive the things we pray for : and therefore we commend our selves and our prayers unto thee, in the name and mediation of thy Son our Saviour, humbly begging and craving all things else needful for us, in that form of Prayer, which he hath taught us, saying, Our Father which art in Heaven, &c.

By George Webb.

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A
GARDEN
OF
SPIRITUAL FLOWERS.

PART II.

Yielding a sweet smelling favour in
the Nostrils of each true-hearted
Christian.



LONDON,

Printed for George Conyers, at the Golden
Ring on Ludgate-Hill, 1687.

THE JOURNAL OF THE
SOCIETY OF THE HISTORY OF THE
CITY OF NEW YORK

A GARDEN OF SPIRITUAL FLOWERS.

A Three-fold Alphabet of Rules concerning Christian Practice.

A

A Wake with God in the Morning, and before all things give *him* your first Fruits and Calves of your Lips: First in confession of Sins: Secondly, Petition of necessities for Body and Soul: Thirdly, thankfulness for Mercy, especially your late preservation, rest, and protection of you and yours.

2. Account it not enough that your self serve God, unless you see all in your charge do the same. Josh. 24. 15.
Gen. 1. 8 14.
and 8. 19.

3 Arm your self against whatsoever the day

Part II. day may bring forth, and upon all occasions think on your happy Redemption, with much thankfulness for so happy Conjunction of justice and mercy.

B

1. **B**eware of occasions of Sin, and wisely inure your self in subduing the least, that at length the greater may be foiled.

1 Sam. 10. 16.

2. Believe all that God speaketh to you out of his word, but not all that man telleth you: nor tell to another all that you hear; but only the truth, and that neither all, nor always.

1 Sam. 1. 1.

3. Before you do take in hand any thing, Counsel with Gods word if it be lawful, and then perform it with Prayer, that it may be as successful as lawful.

C

1. **C**arefully set your self in GODS presence all the day long, that setting him at your right-hand, you may not fall.

1 Cor. 10. 32.

2. Carry your self unto all, as the weak may be won, the strong comforted, and the wicked ashamed.

Mat. 15. 12.

3. Consider the dignity of your Soul, how beautiful it is to God and his Angels, so long as you keep it unspotted; that so you may cleanse your Hearts from the first motion of Sinful thoughts, as Lust, Anger, Envy, Pride, Ambition, Covetousness; and the rather, because the least Sin deserveth Death.

D

1. **D**Aily, Morning and Evening at least, solemnly on your Knees make confession, and requests, with Thanksgiving: First, prepare your Heart to seek the Lord. In the Morning think that that day may be your last day: and when you go to Bed, you know not whether you shall rise, unless it be to Judgment. It is safest therefore to use Prayer as a Key to open the Morning, and as a Bar or Lock, to shut in the Evening.

2. Delight to do all the good you can to Gal. 9. 10. Gods Children, and to receive all the good you can from them.

3 Distrust not Gods Providence in any 2 Cor. 16. matter, altho you see the means wanting; neither when you have them, let them be relyed on more than God himself, but let him be prayed unto for the prosperous use of them.

E

1. **E**Xercise your mind in meditating often Jer. 12. 27 on the great works of God, as his Creating and Governing of the World, his prospering and punishing the wicked, his blessing and correcting his Children, his preparing of unspeakable joy for the one, and unutterable torment for the other. But especially on the Sabbath, add to these meditations the holy Exercises of Prayer, Preaching, Sacraments, holy Conference, and such like.

2 Esteem

Part II. 2 Esteem of every one better than your
Rom. 12. 16. self, and the more you excel another, be
so much the more humbled.

Rom. 14. 13. 3. Examine your thoughts well whither
they tend, before you fulfil your own de-
sires : if you find them unprofitable, curious,
vain, or such as you cannot yield a suffici-
ent reason to God or man for, kill them in
the Shell, let them not live or breath longer
in you.

F

Ecclef. 12. 23. 1. **F**ear God and keep his Commandments
Pro. 5. 8. and for this is the whole duty of Man.
6. 27, 28.

2. Fly and avoid places and persons infe-
stious, wanton, idle, unthrifty, and bad
Company, which are to the Soul, as
Poysoned and infected Air to the Body.

Ecclef. 1. 3.

3. Follow with faithfulness and diligence
your own business in the lawful and particu-
lar Calling, wherein God hath placed you:
only be careful in your earthly business to
carry a heavenly mind.

G

1. **G**row up daily in the practice of every
Commandment, and in the Faith of
every promise of GOD; seeing God would
have thee planted in his House, Thrive well,
be more fruitful in thy Age. He that is not
best at last, may fear whether ever he were
good.

2 Give no offence justly unto any man,
whether within or without; for woe to them
by whom offences come.

3. Grieve

3 Grieve for nothing in the World so much as for your own Sins, and in them for nothing so much as offending so loving a God, and that not only in committing of Evil, but also in omitting of good.

1 Cor. 10. 32.
Rom. 7. 8.

H

1. **H**umble your self for your Sins, that the Lord may raise you up; for he that judgeth himself aright, shall never be judged of the Lord.

2 Cor. 11. 31.

2. Honour all men in their places, but no man so much for his greatness, as for his goodness, and thus shall you imitate the Lord himself; who accepteth not persons; but in every nation accepteth him that feareth him.

1 Pet. 2. 17.

3. Have special care to avoid the Sins which you have found your self most inclined unto, and which have in times past most prevailed; for Sin is loath to be said nay, and Satan seeketh re-entyr.

Act. 10. 35.

I

1. **J**ustifie Gods Wisdom in all his proceedings concerning your self and others, his power in sustaining, his providence in maintaining, his justice in punishing, his love in correcting, his bounty in promising, his faithfulness in performing, his grace in giving, his mercy in taking away, and in all things from the heart, bless the name of the Lord.

2. In every Company receive some good, and do some also to your power; leave no ill

ill

Part II. ill Savour behind you, neither do hurt by Speech, or Silence, Countenance or Example. In your praise be discreet, in saluting Courteous, in admonishing Brotherly; and wise in moving and entertaining Speech or Conference.

Pfal. 15. 3.

3. It is fearful to Sin, but more to live in it, and therefore register all your Sins daily, bewail them all times, pray for pardon of them, and Strength against them, contemn none, as counting it little, because G O D hath condemned it, and Christ hath died for it: or else must you eternally.

K

John 17. 3.

1. **K** NOW God in Christ which is life everlasting: Kiss the Son of God lest he be angry; and know yourself to be a believer, and that Christ is in you, and you in him.

Pfal. 15. 4.

2. Keep, as your Vows with God, so your lawful promises with men; for Faith and Truth must Kiss each other in Christian conversation.

Pro. 4. 23.

3. Keep out wandring and worldly thoughts as much as possible may be, narrowly watching your Heart, for such as you suffer that to be, such will be your Words, Deeds, and whole Conversation.

L

1. **L** OVE all things for Gods sake, and God only for his own; and look you make him your Friend, whosoever be your Enemy for it: this you shall do, if as an obedient

obedient Child you live in the Eye of your Part II,
heavenly Father.

2. Look upon the lives and behaviour of Luke 24. 34.
the wicked, to avoid them : of the godly
to imitate them : upon the life and death
of them both, as also your own not far off
to make you loath this World, and long after
the life to come.

3. Let your Meat, Apparel, and Recreation
be lawful, needful and moderate.

M

1. **M**AKE no mention of God, or any
word or work of his, but with fear Deut. 28. 7.
and reverence, nor of any Man but with
love and carefulness, using his Name as you
would have him to use yours.

2. Mark other Mens profiting in Religion
to provoke your self ; their slips to make
your self more wary ; their risings to be
thankful to God for them.

3. Meditate often upon the four last things,
1. Death, 2. Judgment, 3. Heaven, 4. Hell.

N

1. **N**EVER make shew of more holi- Rom. 12. 11.
ness outwardly, than inwardly you
have in your Heart, which God seeth, in
which he desireth Truth ; nor please your
self with your unprofitable, unfitness, or
unwillingness to good.

2. No man is owner, but Steward of that
he hath ; you must therefore impart of the
Blessings you have, to those that stand in
need, wisely, heartily, and in due season.

3. Note

Part II.

3. Note your own special Corruptions, whether they grow stronger or weaker, and how your self can resist them; if any assault you more strongly, pray, and make the matter known to God. The best way for a Woman solicited to folly, to be rid of the tempter, is to tell her Husband.

O

Prov. 17. 25.
and 10. 19.

1. **O**ften speak to the praise of God, never of your self. For other things, because many words want not Iniquity, speak as few as you can, or rather none than unprofitable.

2. Open not your Mouth to speak of other mens Infirmities; especially behind them, nor before them, without Grief and Sorrow.

3. Of every idle word account must be given, and much more of every wicked word, and therefore let your Speech be gracious, powdred with Salt, and tending to Edification.

P

1. **P**raise the Lord for every new benefit bestowed, and then by it promote his glory, the Churches good, and your own Salvation, esteeming of Grace given, as Spurs to Godliness, and Pledges of eternal Life.

2. Prevent anger before it kindle, it is wisdom to quench the first Spark of Fire before it begin to flame. Consider, 1. The Original of anger, being Pride or Self-love. 2. The Cursed Fruit, by giving place to the Devil:

Devil. 3. Gods patience. 4. Gods image in your Brother. 5. Your own weakness in the same kind. 6. The wrong is not remedied by revenge, but enlarged, nor the wrong-doer amended, but imitated.

3. Prepare your self for death, and pull out his sting. 1. By bewailing Sins past. 2. Turning to God in time to come. 3. Purposing a new life. None can die ill, that hath had a care to live well. Perswade your self if you live well, you shall die well, but if you die well, doubt not but you shall do better.

Q

1. **Q**uiet your Heart, and be still under the correcting hand of God: 1. He doth it. 2. For your best. 3. He will moderate it. 4. Supply strength. 5. Seasonably deliver out of it.

2. Question not whether others should do you good, or you them first; it is praiseworthy to be first in well doing: and if you do good to your Enemies, your reward is with God.

Mat. 5. 39.

3. Quench not the Spirit, nor suffer any godly motion arising in your Heart, to pass away, but feed it with Reading, Meditation, Prayer and Practice.

1 Thes. 5. 19.

R

1. **R**ead daily something of Gods Book, for the increase of Knowledge and Conscience, and add hereto Meditation and Prayer: for these three, saith Luther, make

Psal. 1. 2.

Part. II. a Divine : all time thus spent is well redeemed. As for lascivious and idle Books, shun them as Rocks.

2. Rejoice in the good you know by another, praise God for it, pray for the increase of it, But if you know any evil by any, mourn for it : and, if you can, by Brotherly admonition amend it.

Job 31. 1.

3. Refrain your Ears, Eyes, Mouth, and Hands, from hearing, seeing, speaking, or performing any wicked and vain thing, knowing that death often entreth in at the Windows.

S

Jam. 1. 2.

1. **S**tick to God as well in Adversity as Prosperity, the one being as necessary as the other. If you want necessities, humble your self for them : if you have them, be humble with them, and use them well, least you forfeit them.

Mat. 4. 23.

2. Seek reconciliation with your Neighbour, freely forgiving those that have offended you, and earnestly desiring to be forgiven of all that have been offended by you.

Mat. 23. 16.

3. Study to approve both your Heart to God, and your life to Gods Children in your particular calling, and especially to such as to whom God hath joined you. As if a Servant in obeying ; if a Master in ruling : if a Husband in loving : if a Wife in reverence : for a good conscience, a good name, and good manners must go together.

1. Take

T

1. **T**AKE heed of performing holy duties for fashions sake, or without feeling and profit: for this is Hypocrisie and prophaneness. Heb. 3. 12.

2. Thankfully require, at least with, **R.** Acknowledgement. 2. Hearty affection. 3. Prayer, the good you get by any man; for there is no member of the Body, but standeth in need of other mens gifts. Rom. .I. 2, 26. & I. 19.

3. Think it the greatest work in the World to die well: which to do, you must inure your self to die before-hand. 1. By dying to your Sins. 2. Leaving the World in affection, before it actually leaves you. 3. In your last leaving of it, do it willingly, yea, joyfully, whensoever, wheresoever, or howsoever God shall call you.

V

1. **V**OW to God, and keep it, especially strive in performing the solemn vow of your Baptism, and the covenant which you renew in the Lords Supper.

2. Variance and discord with men, will not stand with your peace with God. If you love God, you will love men also, for Gods Image, or else for his Commandments sake.

3. Use the World as not using it, and your prosperity and liberty to be better by them. That is, not gained which is gotten with the loss of your Soul: and then is the Soul exchanged with an handful of the

Part II.

World, when it is not gotten and held
 1. In Christ restoring it. 2. With Christ the
 chief gain. 3. For Christ the Lord of it.

W

Psal. 37. 36. 1. **W**Ait upon the Lord, and he will direct your way; become his Servant, for this is the way to attain your truest liberty.

Ezek. 9. 4. 2. Weep with them that weep, and fellow-feel the afflictions of the Brethren that are in the World. Christ in Heaven accounteth the sufferings of his Saints his own, and we his Members upon Earth must do the same. Religion and Mercy are well matched by God; and must not by man be divorced: as for the Miseries and Sins of the age wherein you live, mourn also for them, and pray to God for remedy.

3. Wish not a long life so much as a good life. He hath lived long who hath lived well. A short life in Grace setteth into the everlasting life of Glory.

Five Rows of Precepts, both for the inward and outward ordering of a Christian Life.

The first Row, concerning our thoughts.

1. **T**HAT I be careful to keep a better watch over my thoughts words or deeds, than heretofore I have done, to do them more warily, for Gods' Glory, mine own comfort, and my Brethrens benefit. 1 Cor. 6. 2.

2. That I may cleanse my Heart from the very first motion of all sinful thoughts; as of Lust, Anger, Envy, Pride, Covetousness, Malice, Stubbornness, Evil-suspicion, knowing that the least Sin deserves Death, and doth deprive me of part of the comfort of my Salvation.

3. That all my lawful affections be moderate, and without excess, and greater always upon Heavenly things than on Earthly.

4. That I fulfil not my mind in all things: for then I shall often Sin. I must therefore consider whether that be lawful which I do desire, and for the Glory of God.

5. That I bestow no more care or thought upon the World than I must needs; for the moderate maintaining of my self and those

Part II.

that belong unto me, least my thoughts be too much distracted from heavenly things.

6. That I suffer not my mind to be occupied with unprofitable cares, or vain Meditations, for which I cannot give a sufficient reason to G O D or Man, if I were asked.

7. That I think better of my Brethren, than of my self: and the more I excel in any thing, the more humble I be before God and Man.

8. That I take some time every day to meditate upon the word of God, or some other good Books, and the rather for the Miseries of the time, and the Iniquity of the Age wherein I live and pray to God for remedy.

9. That I think often of the Vanity of Life, upon my departure hence, daily looking for my Saviour in the Clouds, and wishing rather a godly life than a long.

10. That I carefully meditate and remember every good thing that I hear, or learn, that I may readily practice it when time and occasion shall serve.

The second Row of Precepts, for our Speeches and Words.

1. **T**HAT I remember, that such as my Speech is, such is my Heart: for out of the abundance of the Heart the Mouth speaketh. And that both my Heart and Mouth go together.

Col. 4. 6.

2. That my Speech be gracious, to the edification, good and benefit of them with whom

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whom I speak, and not to their evil or sin-
ning.

3. That my Speech be always more and more joyful, earnest and comfortable when I speak of heavenly things, than of earthly things and matters.

4. That I remember I shall answer for every idle word.

5. That multitude of words be often sinful: let me speak therefore as few as I may; yea, to be rather silent than to speak unprofitably.

6. That my words be no greater or any more than my matter deserveth, nor bear a shew of Vice in me, or of any excessive affection.

7. That as I believe not all things that Luke 2. 19. are told me, so I tell not all I hear, but tell the truth only, tho not always.

8. That I delight not to speak of other mens infirmities, especially behind their Backs, and speaking before them with Grief and Wisdom.

9. That I speak not of *G O D* but with reverence, knowing that I am not worthy to take his name in my Mouth. Rom. 9. 5.

10. That in praises I be discreet, in salutations Courteous, in admonitions Brotherly. Gal. 9. 1.

The third Row, concerning actions respecting God.

Psal. 55. 17.

1. **T**HAT I use daily Prayer to God every Morning, Noon, and Evening, that he would guide me in my affairs, for his glory and mine own comfort.

2. That I Register up all my Sins committed against him in every matter, and with grief bewail them at fit time, craving pardon for them, and strength against them.

Isa. 2. 2.

3. That every day something of Gods word be read and meditated on, that I may thereby increase in godliness.

4. That whatsoever I take in hand, I first take counsel at Gods word; whether it be lawful or no, be it for my profit or pleasure, and then that I do it with prayer, at least in my Heart.

5. That I give thanks to God for every benefit I receive, and then dedicate the same to the promoting of his Glory, and the benefit of his Church.

Exod. 20. 8.

6. That I sanctifie Gods Sabbath duly, in using the holy Exercises of prayer, preaching, meditating, and receiving the Sacraments at their time.

7. That any means that God hath appointed for any matter; be not more relied upon than God himself: but that he be prayed unto for the prosperous use of the means.

Psal. 65. 11.

8. That I stick to God as well in adversity, as in prosperity, knowing the one to be as necessary for me as the other; yet let me pray for my necessities, and be humble when

when I have them, that I use them well, Part II.
that I lose them not.

9. That I mark my profiting in Religion, prepare my self to hear Gods word, attend when I am there, consider and meditate of it after my departure.

10. That I love all things for Gods sake, and God only for his own, that I make God my friend, and then nothing can be mine Enemy, and covet in all things to serve God sincerely. Psal. 3. 2.

The fourth Row, respecting our Lives.

1. **T**HAT I refrain my Ears from hearing, my Eyes from seeing, my Soul and Body from fulfilling any vain or wicked thing. Exod. 23. 1.

2. That my Apparel, Meat, and Recreation be needful, lawful, and moderate. Eph. 5. 1. 6. 1.

3. That with all care I redeem the time, knowing that I shall answer for every idle word.

4. That I be as sorrowful for the good deeds I have omitted, as I am joyful for the good deeds I have fulfilled.

5. That my especial Sins and corruptions be inquired into, and thought upon with grief, whether they are weakned in me, or remain still in their own strength, and whether I resist them with more and more faithfulness every day. 1 Cor. 11. 28.

6. That I remember with humiliation all the good motions and actions God works in me, that they be pledges of my Salvation, Spurs to Godliness, and comforts against Temptations. E 5

7. That

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E 5

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Part II.

7. That I suffer not my self to be pleased with unprofitableness, that is, with willingness toward good.
- Gen. 3. 29. 8. That I follow my lawful calling so carefully for the good of GODS Church, or Common-wealth, as feeling my misery by *Adam* I be humbled thereby.
9. That I take revenge of my self for my slippery Sins, or Sinning, beating down my Body, that I Sin not again.
- Isa. 58. 56. 10. That I never make more shew of holiness outwardly, than I have inwardly in Heart.

The fiftb Row, concerning our actions towards others.

1. **T**HAT I remember that whatsoever I have which may be used toward others, God hath bestowed the same upon me for others benefits,
- Gen. 18. 17. 2. That I count it not sufficient, that I my self serve God only, but also that I cause all that are in my charge, by all means to do the same.
3. That I consider that I am but Gods Steward in his benefits, he hath lent me; and therefore I ought to imploy them wisely, to those that need, heartily and intirely.
- 1 Cor. 16. 32, 33. 4. That I behave my self toward all so sincerely, that I may win the weak, comfort the strong, and make ashamed the wicked.
5. That as I receive good in any Company, so I do them some good to my power.
6. That

6. That when I know others to Sin, I Part II.
mourn for it, and amend it, if I may, by 1 Cor. 5. 2.
Brotherly admonition.

7. That I rejoice and praise the Lord for
any good thing that he sendeth unto men,
acknowledging it is for mine and other god-
lies sake, through Christ, that God uphold-
eth the World.

8. That I strive not whether they should 1 Thes. 5. 15.
do good to me, or I to them first, but that
I benefit even mine own Enemies, knowing
my reward is with God.

9. That I be careful to use the good I can
receive by any man, knowing I am but a
Member of the Body, and stand in need of
other members.

10. That I carefully crave the Prayers of Rom. 16. 16,
other Brethren, and their praises to God al- 30.
so for the gifts I have received, and so shall
I feel my fellowship in the Body more ef-
fectually.

*An order for the Government of Hou-
sholders, and their Families, accor-
ding to the word of God.*

THE word of the Lord teacheth us, that
it is not only required of Masters, Pa-
rents, and Housholders, that they them-
selves have a care to live in the fear of God;
but also they ought to see their whole Fa-
milies do the same. And that this charge is
laid

108 *A Garden of*
Part II. laid on them. Note these places of Scripture following.

Exod. 13. 8.

Thou shalt shew thy Son in that day, &c.

Deut. 4. 9.

Deut. 6. 7.

Deut. 11. 9.

Thou shalt rehearse my will and Commandments to thy Children.

For as we are Masters and Fathers in Earth, and look to be served and obeyed: So I acknowledge for mine own part, that I have a Father, and Master in Heaven, whose will I must obey in governing the people committed to my charge, according to his will. This did faithful *Abraham* called the Father of the faithful (*Gen. 18. 19.*) whose example (by Gods assistance) I intend in some measure to follow, to shew my dutiful obedience, that the Lord may shew his mercy on me and mine, as he promised and performed to *Abraham*: And therefore have taken this order for the Government of my House as followeth.

For the Sabbath.

I. **F**irst, because our GOD hath sanctified one day to himself, that is, the *Sabbath*; I ordain and command that all my people shall repair to the Church, accompanying me both Fore-noon and After-noon, there to stay and abide, during the Exercise of

of the word of God read and preached, Prayers and partaking of the Sacraments: and shall behave themselves there reverently, as those that come to appear before God's Majesty.

None shall travel on the Sabbath without urgent necessity, nor absent themselves from the Church without good cause made known before to me.

None shall use at that day, running to Revels, haunting of Ale-houses, &c. But spend the time after the publick Exercise of the Word, in such godly manner, as God teacheth in his Word: as reading the Scriptures, singing of Psalms, talking of his Commandments, and meditating of Gods Creatures, to his glory.

Again, seeing the Sabbath is the Market-day, or day of preparing Food for our Souls, every one shall (being demanded) give an account of something that he hath learned, as well in the Church, of the Minister, as also in my private House, when I my self, or some other by mine appointment shall examine him, that I may know how he hath spent the Sabbath, and profited in knowledge.

Jam. 5. 12.

Deut. 6. 7.

Iſa. 58. 13.

2. **S**Econdly, I ordain and take order that every Morning there be a general meeting of my Servants, before they go about their ordinary business (all excuses set apart) joining themselves together, and commending themselves to God, by faithful and hearty prayer, and blessing, without which our watching and labour is in vain, as *David* noterh.

Also

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Also our rest and sleep being a gift of God; for the obtaining thereof, I appoint in like manner, that there shall be every Evening the like assembling of all my people (worldly excuses put apart) to bestow together some convenient time in Prayer, singing of Psalms, and reading the Scriptures, or some other godly matter.

3. **T**Hirdly, seeing the Creatures of God are sanctified unto us by the word of God and Prayer, and that we ought not to receive them without giving thanks to God for them, as *Paul* teacheth; therefore I command that some one in the behalf of the rest, both before and after Meat, whensoever they receive it, do, with all reverence, praise God for the same, the residue yielding consent by their reverent silence.

4. **F**ourthly, concerning the common behaviour of my people every where; I straitly forbid to Swear in vain, by the reverend Name of God, or otherwise to use it vainly and unreverently: I utterly forbid all jesting and scoffing at God's most sacred Word, his true Religion, the Preachers, and Professors of the same, all Cursing, Lying, Slandering, and filthy, and unclean talking: I utterly forbid all maintenance of Popery and Superstition, and what else soever may offend the Majesty of God.

If any offend against these, or any of these orders above mentioned, through weakness and not of malice, he shall be once gently admonished, *Matth. 18. 17.* if he offend the second time, to be more sharply re-
proved,

proved, 1 *Tim.* 5. 20. But if he offend the third time, he shall confess his fault before the whole Household assembled together, shewing himself sorrowful for his fault, craving pardon of God, and reconcile himself to the Household whom he hath offended.

But if there be any of my Family that obstinately refuse to bear this the Lords Yoke, and to be subject to his ordinance, he shall not continue in my House, but I learn of *David*, *Psal.* 101. 6, 7. a Man chosen after Gods own Heart, to drive such wicked ones out of my House and Sight, and seek for such as fear God, and will make such my Servants, least entertaining and nourishing the wicked in my House, my negligence be punished as was *Eli's*, who being a Householder and a Father, was said to have honoured his Children more than God, because he entertained them without punishment, he was deprived of both his Sons in one day, and himself brake his Neck, &c. 1 *Sam.* 2. 31. 1 *Sam.* 3. 13. 1. *Sam.* 4. 17, 18. And *Solomon* saith, that the Curse of God is in the House, where the wicked are, but he poureth his Blessings upon the Habitation of the Righteous. *Prov.* 3. 33.

Therefore I further add, that such guests as repair to my House, refusing to be subject to these Ordinances of the Almighty, and will not join with me and my people to serve the Lord, I refuse to be Companion with such, or to receive them to be my guests (for such procure Gods Wrath, as afore is said) but I will say with *David*, *Psal.* 63. 119. These shall be my Companions that fear God, and keep his Commandements: and those shall

Part II. shall be my guests, that be godly, just, and
 fear G O D. And as for the wicked and re-
 bellious against the ordinance of God, see-
 ing they are darkness, with whom light hath
 no Communion, and seeing they are as pitch,
 very likely to defile a Man, I will say to
 such, as our Saviour said to the like, *Away*
from me ye workers of Iniquity. And with
 that godly House-keeper David, *Away from*
me ye wicked, for I will keep the Command-
ments of my God. I and my House will serve
the Lord. I and my Maids will serve the
Lord; Cornelius with his Household feared
God.

Psal. 119. 115
 Hest. 14. 16.
 Jos. 24. 15.
 Act. 10. 1.

*A Score of wholesome Precepts or Di-
 rections for a Christian Life.*

1. **A**ccount not your self better than you
 are: for the more base you are in
 your own conceit, the more glorious you
 are in the sight of God; for God regardeth
 a lowly mind; as the poor Publican that did
 deny himself, had more favour in the sight
 of G O D, than the proud Pharisee that bo-
 asted of himself.

2. Speak not of G O D, but with reverence,
 knowing that we are not worthy to take his
 Name in our Mouth, much more we ought
 not to take it vainly.

3. Hold fast to God as well in prosperity
 as in adversity: for in adversity we come to
 God, but in prosperity we forget our selves
 often: Also if you be in adversity, despair
 not, but wait upon God for deliverance
 and

and he will send it when there is no hope of it, to the glory of his own Name, and for the good of his Children, as *Daniel* was delivered from the Lyons.

4. Buy and redeem the time past with Repentance, look to the time present with diligence, and to the time to come with providence.

5. Let no malice make you to reveal that, which Friendship bound you once to conceal.

6. In praising be discreet, in Saluting, Courteous, and admonishing Brotherly, not hastily, and angrily.

7. Read something of Gods word daily, and do not only count it sufficient that you serve God truly your self, but also look that all your Charge and Household do the same truly.

8. Whatsoever Blessings we crave of God, ask them in the Name of Christ: *For no Joh. 14. 6. man cometh to the Father but by me, saith Christ.*

9. Whatsoever you take in hand, before you do it, ask Counsel of God whether it be lawful, and then do it with peace of Heart, if it be lawful.

10. Look that Meat, Apparel, and Recreation be needful, and lawful, and moderate.

11. Take heed of presumptuous Sins; for tho many presume that God is a God of mercy; yea, though he be a God of mercy to the penitent, yet he is a God of Justice also.

12. Forsake the World, and fly to God: for it is impossible that a Man loving the World,

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World, should have any comfort of *God*, for the love of the World is enmity with *God*: besides, keep not any thing of the World to you that may draw you from *God*, for *God* will not have part of the man, but the whole man.

13. Be always armed against Temptation, for those that belong to *Christ*, must look for Temptations always: and think not if that you have overcome any Temptation, once or twice, or often, that then you are freed: for *Christ* was tempted often, so were the Apostles, they had one time Peace, and then Persecution; and then Peace, and after Persecution, so always an intercourse; and when they were in peace, they made ready to be armed for Temptation, knowing that they should have Temptation: therefore this life is called a *Christian warfare*.

14. Besides, if ye are tempted and tried, it sheweth manifestly that ye belong to *God*; for *God* scourgeth every Son that he receiveth: Besides those that have no Temptation or Trial, it sheweth manifestly they belong to the Devil; for what need hath he to tempt them whom he hath already in bondage.

15. Endeavour to fly from all Sins in general, and then *God* will accept your endeavours, tho weak and imperfect, through the perfection of *Christ*; and stick to no darling Sin; for the Devil can as well hold a Man in subjection by one Sin, as by all Sins.

16. Let the words that you speak proceed from the good Spirit, and not from the Flesh; for if they do, *God* abhorreth them.

17. As *God* doth abound in mercy and goodness towards you, so be you enlarged to him in obedience.

18. When

18. When ye are tempted at any time by the Devil or his Ministers, be sure to have the word of God to answer him : for the word is compared to a *two-Edged Sword*, that doth not only defend us, but also offend our Enemies.

19. Christ, he used Scriptures to repel the Devil, he could have driven the Devil away with the breath of his Nostrils, but he did answer him with Scripture, to shew us an Example, that if we were tempted at any time, we should with Scriptures repel him. And that every one may know them the better, they must read them often, use conference and marking the true meaning of the words, and conferring one place of Scripture with another, and praying to God for to give them the Blessing of understanding it truly, and the like.

20. Follow your betters; observe and mark the wise, accompany the honest, and love the godly.

P S A L. 90. 31.

*Lord teach us to number our days, that
we may apply our Hearts unto Wis-
dom.*

TH E Text is a Prayer of *Moses*, and it
hath three parts:

1. A Lesson.
2. Scholar.
3. School-master.

1. The Lesson, to number our days:
which may be numbred four ways:

1. The account which *Moses* maketh; the
days of our life are threescore Years and Ten;
this number every Child can tell.

2. By Comparison of three times.

1. Past, which being once gone and past,
is nothing now it is past, were it a thousand
Years it is but a thought.

2. Future, which being to come, it is
not yet certain whether it will be to us or no.

3. Present, which is but at the instant.

3. By deduction or abstraction, thus:
take from 70 years, 35 spent in Sleep, and
15 years of our Childhood the time of our
Vanity, and 12 years allowed for Eating,
Recreating, idle talk, Journeys, &c. Then
there will be found but Ten years remain-
ing well spent: wherefore, Lord, how lit-
tle

tle is spent in thy Service ! These three ways of numbring may be taught us by men ; the fourth way G O D only can teach.

4. By Christian and Heavenly Arithmetick, that is, so to number as we may by due consideration of the shortness and uncertainty of our life, apply our Hearts unto Wisdom.

The Lesson contains an eleven points of Wisdom, to be learned from the Vanity of our Life : for if by Gods Spirit we be perswaded that every Hour may be our last, it will cause us,

1. To set our House in order, that is, to have our last Will always ready, as God charged *Hezekiah*, *Esay*, 38. 1. least Death prevent us.

2. To repent speedily : with hast to turn from all our Sins, least hereafter it be too late ; *while it is called to day, hearken.*

3. To bear all afflictions with a quiet and patient mind, seeing they cannot be long : *Psal. 9. 5. Phil. 4. 1. Be patient, the Lord is at hand.*

4. To redeem our time having mis-spent much, and the remnant being so little and uncertain : as Harvest men and Travellers which have loitered the forepart of the day, the more bestir themselves the latter part.

5. To be fruitful in all good works, and to be constant in well-doing, without weariness : seeing the time is short, and there will be an end, and the hope shall not perish, and that we shall find all our good works in life eternal.

6. To esteem wisely of the things of this Life, which tarry with us but a while as comforts of our Pilgrimage, and Testimonies

Part II. nies of *Gods* love, and Pledges of better things laid up in Heaven for his.

7. So to use the world as if we did not use it: fixing our delight on God, and the things in Heaven which wither not.

8. To be more studious of holy Scripture, seeing the things which we are to learn, are many and weighty, and our space to learn it so little.

9. To busie our selves much in the Religious Education of our Children, seeing we are shortly to leave them, and Religion is the best inheritance we can leave them, and we are to leave them to a wicked World.

10. To be full of good Countel toward others, and our selves to be more capable of Counsel.

11. To think every good of *God* to be sweet and comfortable to our selves, and to fear *God*.

12. The Scholar *Moses*, who had learned the Wisdom already, yet desireth to be taught: how much more cause have we so to do.

13. That School-master *G O D*, by his Spirit, to whom we must therefore pray in Faith, and submit by our obedience.

The

The Degrees, whereby Gods eternal Counsel proceedeth in the saving of them who are to be saved.

Rom. 8. 29, 30.

THE most just and merciful God having from everlasting propounded to glorifie himself by mankind: And to that end decreed to Create all men righteous in *Adam*, *Gen. 1. 26.*

Also to suffer *Adam* (for just cause, being left to his own will) to fall, and by his will in disobedience, to inwrap his whole off-spring in Sin and Death.

Setting all men (being now a lump of Corruption) in his sight, there were some of them in whom he took pleasure: setting his love on them, for no other reason, but because he would and was pleased so to do. 1. Fore-knowledge.
Rom. 5. 12.
1 Pet. 1.

Being pleased with some, he chose them and severed them from the rest by eternal Election. 2. Election.
Rom. 9. 1.

Whom he had thus chosen, and called out (as it were) of the whole lost Mass, them he purposed to save, to the Glory of his Mercy, Vessels of Mercy. 3. Purpose.
Ephes. 11.

After he predestinated, that is, fore-ordained or appointed afore to give them a *Salvour*. 4. Predestination.

Part II. viour, even his Son, to be incarnate, and die for their redemption; and to give them to him as his peculiar, to be ingrafted in him as his Members, and made partakers of all his Graces.

5. Calling.

According to this fore-determination and appointment, he *called* them in time, putting Faith into them to receive *Christ*, being offered in the Word and Sacraments.

6. Justification.

Then even at the same time, he *justifieth* them by Faith in his Son.

7. Sanctification.

He *sanctifieth* them also by his Spirit to live a new life.

8. Glorification.

Lastly, at the end of their life he glorifieth them.

Note that four of the former eight degrees are executed in time, tho they were decreed before all worlds.

As a Builder coming to a heap of Stones: First, he listeth some: Secondly, he chuseth them. Thirdly, he purposeth to use them. Fourthly, he fore-ordains with himself to hew them. Fifthly, he sets men on work to square them, so is *God's* proceeding.

Those that shall be glorified are predestinate to be like to Christ. First, in the end, which is glory, joy, and dominion in Heaven. Secondly, in the means, which be,
1. Holiness of life. 2. Suffering affliction.

Christ, the first Born, excelleth all his Brethren: First, in *Nature*. 1. *Divine*, being the only begotten Son of God. 2. *Human*, his man-hood being conceived by the Holy Ghost.

Secondly, in *Office* being, 1. That *Prophet* to teach the Church perfectly the whole will of God. 3. That *High-Priest*, by Sacrifice and intercession to pacifie *God's* wrath. 3. That *King* mightily to protect and rule his people.

Thirdly,

The Examination and Tryal of our Christian Estate : whereby we may easily discern whether we abide in the State of Nature, or the State of Grace, whether Slaves to Sin and Satan, or Servants and Heirs to Christ and his Kingdom.

YOU who have walked in this little Garden, and gathered such Flowers as may make a Nofegay smelling sweet unto your Souls, and to expel all such stinking weeds of Sin, as might bring Poyson to the same; be not less minded to apply the Sovereign salve of these sacred comforts to the upholding of your Souls, than men are used to be for the preserving and curing of their weak and decay'd Bodies : and for this purpose behold the carking care of worldly men, who to advance themselves in these outward things, never cease to afflict both Soul and Body, so they may effect what themselves so much desire. And that they may the better perceive the increase of their labours toyl, who doth not often with a serious Eye behold and see into his present Estate, whereby they may discern in what Estate they stand? If therefore men be thus careful and provident for those things which concern this present life, both
F which

Part II.

which (even Life and Estate) in a moment may be taken from them; and the enjoying of them bringeth no true comfort, but manifold griefs and sorrows to the Soul : how careful then should we be to take an account of our spiritual Estate (by considering how much more precious the Soul is than the Body, the State of Grace than the State of Nature) how we have grown Rich in the Graces of Gods Spirit, which bring not only true comfort to us, for this present Life, but give assured Testimony of eternal happiness in the life to come ? And as no man can truly know his profit or loss in temporal things, but by knowing his first and present Estate, so no man can well discern his Progress and Gains in spiritual things, till he truly know his first and natural Estate.

For the better Examination and Trial of our spiritual Estate, let us consider what we are by nature. The Apostle, *Ephes. 2. 3.* telleth us, *That all men by Nature are in the State of Condemnation: every man by nature is Dead in Sin, Ephes. 2. 1.* He is a loathsome Carrion, or a dead Corps, lying rotting and stinking in the Grave, having in him the Seed of all Sin. From this Estate none are exempted, as *Job 15. 14.* Which woful Estate came upon Mankind by the fall of *Adam, Rom. 5. 1.* We being then in him, and now of him ; that is, we are so descended out of his Loyns, that of him we have not only received our natural and corrupt Bodies, but also by propagation have inherited his Soul corruptions, as it were by Hereditary right.

Mans misery
in the State
of Nature.

This

This infection extendeth it self universally through the whole man; both Soul and Body, both Reason, Understanding, Will and Affection, *Ephes. 2. 1.* For first, in the mind, there is nothing but blindness and ignorance concerning Heavenly matters. Secondly, the Conscience is debled, being always either benumbed with Sin, or turmoiled with inward Accusations and Terrors. Thirdly, the Will of man only willetth and lusteth after Evil. Fourthly, the Affections of the Heart, as Love, Joy, Hope, Desire, &c. are moved and stirred to that which is evil to embrace it: and they are never stirred to that which is good, unless it be to eschew it. Lastly, the Members of the Body are the Instruments and Tools of the Mind for the Execution of Sin.

In this Estate no man can please God in whatsoever he doth; for till we be in the State of Grace, our best actions are sinful, as Preaching, Prayer, Alms-deeds, and the like: As it is written. *Job 14. 4. Who can bring a clean thing out of that which is unclean?*

A Man in the State of Nature may do those things which are in themselves good, but they utterly fail in the manner of doing them: they do them not as they should be done, that is, in Faith, Love, Zeal, conscience of Obedience; neither yet with chearfulness, delight, or feeling, but even as it were forcing themselves to do the outward action, as Cain, the Pharisees, Ananias and Sapphira.

So long as men be in this natural, they have no sight of their own miserable Estate,

Part II. or of the blessed Estate, or of the godly. For the natural man understands not the things that be of God, he being at Enmity with God, and so deprived of his favour. Consider his Estate.

In the Soul of man there are but two faculties, the Understanding, and the Will; the Spirit of God so prescribes his understanding, that not only he saith, *The natural man understands not the things that are of God*; and as if it were not sufficient to express mans miserable Estate, he addeth *neither indeed can he understand them*, because they are spiritually discerned: and again, his Will he describes, that it is *not subject to the Law of God, neither indeed can be*: This sets forth Gods power and grace to be the greater, because it restores mans Nature being so far perverted.

Hereby we may perceive the miserable Estate of those who are strangers from God; what an unhappy condition of Life it is, that a Man should live in such an Estate wherein, do what he can, he cannot please God. Let *Cain* Sacrifice with *Abel*, let *Esan* with Tears seek a Blessing from his Father; let the Pharisee pray in the Temple with the Publican; yet all, nor any of these shall please God, or go home justified; for the best affections of the wicked please him not: and for worldly Glory, let him be never so high amongst men, he is but abominable unto God.

In this State he is not only an Enemy to God, but in Bondage, and a Slave to the Devil, having him to reign in his Heart as God, which may be perceived in that he giveth

obedience

obedience to him in his Heart, and expresseth it in his Conversation: and this appeareth, if he take delight in the evil motions that Satan puts in his Heart, and do fulfil the Lusts of the Devil.

And in this State he continueth; neither seeing nor feeling his Misery, nor desirous to come out of it; neither can he be perswaded that he is in such a woful case, as appeareth in the example of the *Ruler, Luke 18. 21.* and by the Church of *Laodicea*, which being poor, wretched, miserable, blind and naked; yet she thought her self Rich and wanted nothing. Thus he remaineth under Satans dominion, till he be regenerate and born again, and so brought into the State of Grace; so that a Man living and dying in the State of Nature, for any thing I see, cannot be saved: I speak not of Infants and Children, whereof some no doubt are saved by vertue of the promise and covenant through the election of Grace.

No Salvation
in the State
of Nature.

Seeing then that the State of a Natural man is most miserable, and none grown to years of discretion can be saved (for any thing we know) but the regenerate, and such as are in the State of Grace; I will therefore (for the better trial of our present Estate) shew what *Regeneration* is, and the properties of those in whomsoever this *new Birth* is wrought, and such qualities as do usually shew forth themselves in those in whomsoever the Spirit of Christ dwelleth.

Regeneration is a renewing and a repairing of the decayed Estates of our Souls, or, an Act of the Holy Ghost in Gods Elect, whereby they are entred into a constant and faithful Exercise of a godly Life.

Regenerati-
on what.

Part II.
The quality
of it.

As there is a natural Birth of the whole man, so there is a spiritual Birth of the whole man, which is, whereas the Natural Faculties of the Soul, as Reason, Understanding, Will, Affection, and the Members of the Body also, are so sanctified and purged by Grace, that we understand, will, and desire that which is good: for till a Man be born again, he can no more desire that which is good, than a Dead man can desire the good things of this Life.

Signs of it.

The Signs of *Regeneration* are: First, a true touch of Conscience for our Sins, both Original and Actual. Secondly, a godly sorrow and grief of Heart for offending God by our Transgressions. Thirdly, an earnest desire after Christ and his Righteousness, testified by a constant and diligent use of the means, the Word, Prayer, and Sacraments, wherein God gives grace and assurance of mercy. Fourthly, an unfained turning to God from all Sin, by new obedience in life to please God in all things.

Further, there are Eight Signs and Tokens whereby all men may certainly know that they are Sanctified, Regenerated, and shall be Saved: First, a love to the Children of God Secondly, a delight in his Word. Thirdly, often and fervent Prayer. Fourthly, zeal of God's Glory. Fifthly, denial of our selves. Sixthly, patient bearing of the Cross, with profit and comfort. Seventhly, faithfulness in our callings. Eighthly, just and conscionable dealing in all our actions amongst men.

Where Regeneration,
there Mortification.

In whomsoever this work of *Regeneration* is wrought, there is ever found the action of *Mortification*, for he that is resolved to endeavour

endeavour his godly Repentance, and labour
 eth the Reformation of his sinful Life, must
 labour two things principally and of Necessi-
 ty, Mortification, and Regeneration : he
 must first destroy his sinful Estate, before
 he can obtain the Estate of Grace, for God
 and the gifts of God are so absolutely holy,
 as that they cannot admit any mixture with
 Sin and wicked actions.

*Mortification is a decay and perishing of the
 Deeds of the Flesh, by the Grace and Operation
 of the Spirit ; which deeds of the Flesh are
 not only our evil actions, but our desires and
 carnal affections also. Which mortification
 of a Christian consists in two things : First,
 in subduing by a holy Discipline, our inordi-
 nate Lusts, which naturally rebel against the
 love of God. Secondly, in a patient bearing
 of the Cross of Jesus : except we make some
 profit in the first, it is certain we shall never
 proceed in the second. Wheresoever Morti-
 fication is, there is also Sanctification.*

What Mortification is.

It consists on two things.

Seeing that Mortification is the forerun-
 ner of Sanctification, hereby we may try how
 far we have gone in the same. Experience
 teacheth, that the nearer a Man draws to
 Death, the less motion is in him, but being
 dead he moves not at all ; so it is with the
 spiritual man, the further he goes in Morti-
 fication, the greater is his progress in Sancti-
 fication.

A Trial of it

Simile.

By which Sanctification try thy self, and
 see whether or no thou hast gotten life, by
 the Righteousness of Christ ; deceive not thy
 own Heart in the matter of Salvation ; as-
 sure thy self so far forth thou dost live, as
 thou art Sanctified. As Health is in the Bo-
 dy,

Sanctification
 on a true
 mark of a
 living Soul.

Part II. dy, so is Holiness in the Soul; a Body without Health, falls out of one pain into another till it die; and so a Soul without Holiness, is polluted with one Lust after another, till it die.

Our Sanctification must be both in Soul and Body; it is not enough to cleanse the Hands, Feet, Eyes, and Tongue, but we must yet go farther, and be penitent in Heart, for *blest are the pure in Heart*, such shall receive the Blessing.

What is required to be Sanctified.

We must consider in this work of Sanctification, from the direction of Gods Word, whether our thoughts, words, and Works be cleansed from their inward and outward Corruptions, and that they be sequestred and made impropriate to God: so that if we have set our very thoughts apart to G O D, then there is Holiness begun, and then we are meet for a Sanctified use: so, if we be to serve for a holy use, we must not be for when and for what we list, but taken up in thought, word, and deed, to serve the Lord: we are not to bestow our thoughts on all things, but refer them to the Lord, mediately, or immediately.

It must be constant and continual.

If our Sanctification be effectually wrought in us, it will be constant and continual: so that we shall not deliver an Holiness to God for a time, or in some causes, or for some persons, and we must thoroughly fulfil the days of our Holiness, not presenting a maimed Holiness. As in the Law it was not permitted to offer a Lame or Maimed Beast, tho it wanted but the Tail, which was a small thing, yet even for that defect the Lord refused it.

Not maimed.

There are many professors which would needs

needs be men sanctified, but they are loath to be cleansed. Others, when they cannot away with this strictness to continue, say on this manner: Let us prepare Rivers of Sin, for Christ shed streams of Blood, the more we Sin, the greater glory will come to Christ. And thus they stand at a stay, their holiness is a standing holiness, it fills not, they still lie in their pollutions, their motion is but from the House to the Church, and from the Church home again, and at the years end they are as at the beginning, like a Horse in a Mill, that makes many Circutis from Morning till Night, and then is but where he was at first.

From Sanctification ariseth Repentance; for a Man cannot hate his Sins before he be Sanctified, and he cannot truly repent for them before he hate them.

Repentance is a constant returning from all Sin unto God, or an inward sorrowing and continually mourning for Sin, joyned with Faith and Humiliation, and both inward and outward amendment: inward, in changing the thoughts and affections of the Heart; and outward, in changing the words and works from evil to good. I say it is a turning not from one Sin to another, as from Whoredom to Theft, and the like; neither is Repentance every Sorrow, but Sorrow for Sin; not from some Sin, but for all-Sins, not for an Hour, but for ever. Every sorrow is not Repentance, for so should wordlings repent: every pant for Sin is not Repentance, so should Pharoah Repent: all weeping and lamenting is not Repentance, so should Esau, Judas, and Cain repent: every little humbling of our Soul is

Part II

not Repentance, for so should *Ahab* repent : all good words and good purposes are not Repentance, for so should every sick Man repent, every cry to G O D for mercy is not Repentance, for so should every Fool repent.

Deceits in Repentance.

Hereby it may appear what Repentance is, as also how many are deceived in Repentance; and therefore that we may the better try our Repentance, let us know that Repentance is when a Man turns to God, and brings forth Fruits worthy of amendment of Life.

Trial of repentance.

This turning to God hath two parts, the first is a purpose of Heart, and resolution never to Sin any more, but to lead a new life: The second is an holy endeavour and labour in mans Life and Conversation to purifie and cleanse himself from Sin: for a Man must be renewed and come to an utterly disliking of his own Sins, before he will turn from them and leave them.

By this it may appear that there is one manner of sinning in the godly, and another in the ungodly, though they fall both into one Sin. A wicked man when he sinneth, in his Heart he giveth full consent to the Sin: but the godly tho they fall into the same Sin with the wicked, yet they never give full consent: for they are in their wills, minds and affections partly regenerate, and partly unregenerate, and therefore their wills do partly will, and partly abhor that which is evil, according to that of Saint Paul, *Rom. 7. 22.* And that the godly man never giveth full consent to Sin, it is evident by three Tokens:

1. First, before he come to do the Sin, he hath

hath no purpose or desire to do it, but his purpose and desire is to do the will of God contrary to that Sin. Secondly, in the act or doing of the Sin, his Heart riseth against it, yet by the force of Temptation, and by the mighty violence of the Flesh, he is haled on, and pulled to do wickedness. Thirdly, after he hath sinned, he is sore displeased with himself for it and truly repenteth.

A manifest example hereof we have in *Peter* and *Judas*: *Peter* before the denying of his Master, had no purpose so to do, but rather to die in his cause: in the act he had a striving with himself, as appears by this, that first he answered faintly; *I know not what thou saist*: and yet after, when the assaults of Satan more prevailed, he fell to Swearing, Cursing, and Banning: after his fall, he repented and wept bitterly for it. All was contrary in *Judas*, who went with a full intent to betray his Master, for the Devil made him yield and fully consent to do it, having long tempted him unto it, and entred into him; afterwards when Christ was betrayed, *Judas* was not sorrowful for his Sin with godly sorrow, but in a despair of mercy hung himself.

Altho this which hath been said, may be sufficient to prove our Repentance, whether true or false, good or bad: yet to make it more apparent, consider seven special Signs, set down by the Apostle, 1 Cor. 7. 11. The first is *Care*, every one that hath a godly sorrow, and true Repentance, is not slothful, but diligent; not careless, but careful to avoid all Sin, as well as any one: as also he is most careful to do that which is good, not for

2.

3.

Signs of true Repentance.

1. Care.

for

Part II. for fear but for love, not because man, but because God commandeth.

2. Clearing our selves. The second is a *clearing of our selves*; that is to say, when a man hath the feeling of Sin and shunneth it; and Satan accusing him, he cannot abide and bear that accusation, but is disquieted till he have gotten pardon of his sin, with as much earnestness as for the weightiest thing in the World, confessing the action and inditement, and desiring the pardon of it, by which he may be able to answer his accusers.

The third is *Indignation*, making men angry against those Sins which before they liked; yea, to be out of patience with themselves, that they were such Wretches, and so careless to be overtaken with them, and to take on as it were with themselves, that they have slipped into such Sin; for true godly sorrow doth ever bring such indignation.

4. Fear. The Fourth is *Fear*, that is, an affection fearing Sin, because it is Sin fearing to offend God, because of his mercy, and goodness, and benefits received; not flying or parting from God, but drawing nearer unto him when they have offended him.

5. Desire. The Fifth is *Desire*, which is a fervent affection to God, and his Word, and to spiritual and heavenly things. This is manifest in the Example of the *Gaoler*, who after he was smitten with sorrow and true Repentance, came with this note to St. Paul, saying; *What shall I do to be saved?*

6. Zeal. The Sixth is *Zeal*, which maketh men Zealous for God and his Worship, Zealous of Piety and good Works, not to do them carelessly and negligently, but it maketh them do (tho with great labour and cost, yea,

yea, danger and hazard) those things which they see they ought to do.

The Seventh is *Revenge*, that is, the penitent man is so offended with the Sin he hath committed, that he will be revenged of himself for it, as for example; if he have offended in Gluttony, he will revenge himself by fasting two or three days after; If he have offended in Whoredom, he will be revenged of his Lusts, by bewailing of them ever after: and so of other Sins. By these it may appear what true Repentance is.

In whomsoever true Repentance is thus found, it ever proceedeth from a true and justifying Faith: for none can Repent or practice this duty of Repentance, but those who have Faith and Grace; *without Faith it is impossible to please God.* I will therefore first declare what Faith is. Secondly, the Trial of Faith. Thirdly, the Fruits of Faith, and Lastly, how Faith is kept.

Faith is a wonderful Grace of God, Spirit, whereby the Elect do apprehend and apply Christ and all his benefits unto themselves particularly. What Faith is.

To make Trial in our selves, whether our Faith be true, sound, or not; this will appear two ways: First, by the beginning and degrees of the works of the Spirit, which go before a true and lively Faith, which be three: First, a true sight of our Sin, with an apprehension of the wrath of God for the same. Secondly, a true sorrow and grief of Heart for offending God by these our Sins; and Lastly, an Hungring and Thirsting after the Mercy and Grace of God in Christ, above all worldly things: where these things are, there is grace; but where these things are wanting,

Trial of it.

Part II. wanting, there is no true Faith, but presumption.

Secondly, Faith will appear by the works of love; for in love will Faith bring forth all the duties of the Moral Law both to God and Man; for Faith worketh by love, and *love is the fulfilling of the Law.*

A further
Trial.

Further, for the Trial of our Faith, Christ tells us that the more we are distracted with wordly cares, the less is our belief in God; for distrustful care comes from unbelief in Gods providence, and the less we trust in God for temporal things, the less do we believe eternal Mercies, for the same Faith lays hold on both; but if we can truly depend upon God for temporal blessings, in the sober use of lawful means, then we shall relye upon his mercy for the Salvation of our Souls.

This Trial is not made in prosperity; for when God sends abundance, every one will trust in him; but when want comes, then is Trial of thy Faith: if then thou relye on God, tho means fail, thy Faith is strong; but if thy Heart be oppressed with sorrow and fear, and thou make no conscience of unlawful means, then suspect thy self, thy Faith is none at all; for *the just shall live by Faith.*

Benefits of
Faith.

Benefits of
our union
with Christ.

Thus much of Faith, and the Trial thereof: now follow the Fruits and Benefits thereof. By means of this special Faith, the Elect are truly joined unto Christ, and have a heavenly Communion with him, and therefore do in some measure feel his holy Spirit stirring and moving in them.

The Elect being thus joined to Christ, there ariseth three wonderful benefits from it;

Justi-

Justification, Adaption, and Sanctification.

Justification is, when the Elect being in themselves rebellious Sinners, and Gods own Enemies, yet by Christ they are accepted of the Lord, as perfectly pure, and righteous before him

From true Justification do proceed many other Benefits; the first is Reconciliation, by which a Man justified, is perfectly reconciled to God, because his Sin is done away, and he is perfectly arrayed with the Righteousness of Christ. The second is, that afflictions to the faithful are no punishments for Sin, but only fatherly and loving Chastisement: for the guilt and punishment of Sin was born in Christ. Now therefore if a Christian be afflicted, it is no punishment, for then should God punish one fault twice, once in Christ, and the second time upon the Christian, which thing doth not agree with GOD'S Justice. The third is, that the Man justified doth merit and deserve at Gods Hands the Kingdom of Heaven, for being made perfectly righteous in Christ; and by his Righteousness, he must needs merit eternal life, in and by the merits of Christ.

Benefits of
Justification.

Inward Benefits proceeding from Justification, are those which are inwardly felt in the Heart, and serve for the better assurance of Justification; and they are chiefly four.

Inward be-
nefits.

The first is peace of Conscience arising from this perswasion, that his Sins are freely pardoned, and the wrath of God full appeased by the merit and suffering of Christ Jesus, by a lively Faith applied.

The second is, entrance into Gods favour,
and

Part II.

and a perseverance in it, which is indeed a wonderful benefit, when a Man that is freely pardoned and justified in Christ, doth boldly approach to Gods presence, and they are ready to ask and sue, and also to obtain any benefit that is for their good.

3. The third is a *Spiritual joy in their Hearts*, even then when they are afflicted, because they look certainly to obtain the Kingdom of Heaven.

4. The fourth is, that the *love of God* is shed in the Hearts of the faithful by the Holy Ghost, that is, that the Holy Ghost doth make the faithful very evidently feel the love of God towards them, and doth, as it were, fill their Hearts with it.

The Graces
of God and
his Spirit are
not severed.

In whomsoever these singular benefits are thus to be found, there is ever to be found assuredly that the Spirit of God dwelleth in them; and that the Spirit of God dwelleth in them, it imports not only a familiar presence, but also a continuance thereof; he dwells not for a Month, as a Guest for a Night, but for ever: however by temporal distractions he humble us, yet shall he never depart from that Soul which once he hath Sanctified to be his own Habitation. And this comfort is confirmed to us by three sure Arguments.

I.
Arguments
of perseve-
rance.

The first is taken from the nature of God: *He is faithful* (saith the Apostle) *by whom we are called to the Fellowship of his Son, who will conserve us to the end.* And again, he saith, *I am perswaded that he which hath begun this good Work in you, will perform it until the day of Christ.*

The second Argument is taken from the nature

nature of that life which Christ communiceth to his Members, it is no more subject to Death; we know that *christ raised from the dead, dies no more*: This life is Communicated to us; for it is not we that live, but Christ that liveth in us.

The third is taken from the nature of the Seed, whereof we are begotten; for as the Seed is, so is the life that comes from it; now the Seed, saith the Apostle, is immortal; *We are Born anew, not of mortal Seed, but immortal*; our life therefore is immortal.

As the first greatest question in Religion is concerning the Saviour of the World, *Mat. 11. 3.* so the second is, concerning them who are to be Saved: if the judgment be referred to man, every man accounts himself a Christian; if judgment be sought for from the Lord, he gives an answer to all; *if any man have not the Spirit of Christ, the same is not his.*

Hereby every Christian may have a notable rule how to try his own Estate; for to destroy the pride of all their Glory, (with one word) who esteem somewhat better of themselves for the priviledge of their Estate, when they excel others. Here it is said, *Rom. 8. 9.* *If any man, he speaks without exception, be what thou wilt beside, never so noble, never so rich, never so learned, if thou hast not the Spirit of Christ, thou art none of his.*

Again, we see that Christ and his Spirit cannot be sundred, let no man say he hath Christ, except he hath the Spirit of Christ; as he is not a Man who hath not a Soul, so is he not a Christian who hath not the Spirit

A Trial whether a man be a Christian or no.

of

Part II. of Christ, *John* 4. 13. And as Christ and his Spirit cannot be sundred, so cannot the Spirit be sundred from the Fruits of the Spirit. Now the *Fruits of the Spirit* are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: if the Spirit of Christ dwell in us, and we live in the Spirit, let us walk in the Spirit. And this may be a Conviction to carnal Professours, that while they say the Spirit of Christ is in them, they declare none of his Fruits in their lives and Conversations.

The operations of the Spirit.

1.

External, common to all men.

2.

Internal proper to the godly.

Three effects of the Spirit in the godly.

1.

Sanctification.

We are to know that the operations of the Spirit are two-fold; the one is general and the common operation which he hath in the wicked, for he illuminates every one that cometh into the World: that *Caiaphas* and *Saul* can prophesie, and *Judas* can Preach, it is from him; this way he worketh in the wicked, not for any good to them, but for advancement of his own work. The other kind of the Holy Ghost's operation is special and proper to the godly, by which he doth not only illuminate their minds, but proceeds also to their Hearts, and works this three-fold effect in it, Sanctification, Intercession, and Consolation.

First, he is unto them a Spirit of Sanctification, renewing their Hearts, by his effectual Grace: he first rebukes them of Sin, awakes their Consciences by the sight thereof, and gives them a sense of that wrath which Sin hath deserved; whereof arises heaviness of Heart, sadness in their Countenances, lamentation in their Speech; and such an alteration in their whole behaviour, that their

former

former pleasure becomes painful unto them, and others who knew them before, wonder to see such a change in them.

From this he leads them to a sight of *Gods* mercy in Christ, he inflames their Hearts with an Hunger and Thirst for that mercy, and worketh in their Hearts such a love of Righteousness, and hatred of Sin, that now they become more afraid of the occasions of Sin, than they were before of Sin it self: This resistance of Sin, and care, to avoid the occasions of Sin, are undoubted Testimonies that Christ dwells in us.

This is the first operation of the Spirit, but it is not all, he proceeds further by degrees; for the Kingdom of God is, as if a Man should cast Seed into the Earth, which grows up he cannot tell how: First, it sends forth the Blade, secondly, the Ears, and then the Corn: so proceeds the Kingdom of God in man by degrees.

Simile:

In the second place the holy Spirit becomes a Spirit of *Intercession*. So long as we are bound with the Cord of our Transgressions, we cannot pray: but when he looseth us from our Sins, he openeth our Mouth to God, he teacheth us to pray, not only with Sighs and Sobs, which cannot be expressed, but also puts words in our Mouths, such as we our selves (who speak them) are not able to repeat them again.

2.

Intercession.

And thirdly, he becomes unto them the Spirit of *Consolation*. If he be unto thee a Sanctifier and Intercessor, he shall not fail at last to be thy Comforter: if at first, after thou hast sent up Supplications thou find not his consolation descending upon thee, be

3.

Consolation.

Part. II.

be not discouraged, but me more humbled for our Sins shorten his Arm, and our hardness of Heart holds out his comforts: we must fall down with *Mary*, and lye still washing the Feet of *Christ* with our Tears, before he takes us up in his Arms to Kifs us, and if we find these effects of his Grace going before the humiliation of the Heart, and the Grace of Prayer, we may be out of doubt that this Consolation shall follow after.

By this it is evident, that he that hath the Spirit of *J E S U S*, knows that he hath him. And herein consisteth the chief Glory of a Christian, that he hath such a Guest to abide with him for ever, whereby unspeakable Benefits are vouchsafed unto him.

I.
Benefits that
come by
Christs dwell-
ing in us.

First, where this holy Spirit comes to dwell, he repairs the Lodging: man by nature being like to a ruined place, is restored by the Graces of *Christ*: as to the Soul, the Lord stirs up new lights in the mind, restores life to the Heart, communicates Holiness to the affections; so that whereas before the Soul was an habitation for unclean Spirits; that is, defiled with all sorts of vile and unclean Affections, the Lord *Jesus* hath Sanctified it to be a holy habitation to himself: the Body is repaired, partly when the Members thereof are made weapons of Righteousness in this life, and partly in delivering them from Mortality, which shall be done in the Resurrection. Again, by his dwelling in us we have the benefit of Provision, he will never suffer us to want any thing that shall be good for us: he is not burthenable, after the manner of Earthly Kings, but his reward is with him.

We

We may further consider those excellent **Part II.**
Benefits that we have by the Spirit of Christ **Comforts**
dwelling in us: First, he giveth life to the **thereby.**
Soul, and makes it to *live the life of Christ,*
Gal. 2. 20. Secondly, when Soul and Body
are sundred by Death, he leads the Soul to
live with him in Glory: and Thirdly, he
calls not off the care of the Body, but saveth
the very Dust and Ashes, thereof till the
day of Resurrection. O what a kindness is
it that the Lord will honour the dead Bodies
of his Children.

- 1.
- 2.
- 3.

Surely there was never a House so well paid
for in the World. O how happy is he who
hath such a Guest to dwell with him! What
recompence hast thou to look for? He dwells
with thee on Earth, thou shalt dwell with
Him in Heaven; He a few years with thee,
thou with him for ever.

The second main benefit arising from our
union with Christ, is *Adoption*, whereby
they which are justified are accounted of
God as his own Children.

II.

From Adoption proceeds many other be- **Benefits**
nefits: First, the Elect Child of God is **thereof.**
hereby made a Brother of Christ. Secondly,
he is a King, and the Kingdom of Heaven is
his Inheritance. Thirdly, he is Lord over
all Creatures save Angels. Fourthly, the ho-
ly Angels Minister unto him for his good.
Fifthly, all things, yea, grievous afflictions,
and Sin it self turn to his good, tho in its
own nature it be never so hurtful: and
Lastly, being thus adopted, he may look
for comfort at Gods hands, answerable to
the measure of his afflictions, as God ha h
promised.

The

Part II.

Assurance of
adoption.

The inward assurance of Adoption is by two witnesses; The first is, our Spirit, which being often Feeble and Faint, God hath given us of his own Spirit to be a Fellow-witness with our Spirit: this Testimony of the Holy Ghost is best discerned in the time of Trial, and at the hour of Death, which Reprobate cannot have at all; tho' indeed a Man flattering himself, and the Devil imitating the Spirit of God, doth usually perswade carnal Men and Hypocrites that they shall be saved. But that devillish illusion, and the Testimony of the Spirit may be discerned by two Notes.

1.
Fervent
Prayer.

The first is, fervent and hearty Prayer to God in the name of Christ; for the same Spirit that testifieth unto us that we are the adopted Children of God, doth also make us cry, that is, fervently with Sighs and Groans pray to God: now this fervent Prayer can the Devil give to no Hypocrite, for it is the special work of the Spirit of God.

2.
Filial love.

The second is, they which have this special Testimony, have also in their Hearts the same affections to God, which Children have to their Fathers; namely, Love, Fear, Reverence, Obedience, Thankfulness, and the like; for they call not upon God as upon a Terrible Judge, but they cry, Abba, that is, Father; and these affections they have not whom Satan deludeth with a Fantastical imagination of their Salvation.

3.
Sanctification.

The third main benefit, is inward Sanctification; by which a Christian in his mind, in his will, and in his affections is freed from the Bondage of Sin and Satan, and is by

little

little and little enabled by the Spirit of *Christ*, Part II.
to discern and approve that which is good,
and to walk in it.

Now this Sanctification is throughout the
whole man, in the Spirit, Soul and Mind.
The Sanctification of the Mind is in the en-
lightening of it with the true knowledge of
Gods Word; it is of two sorts, either spi-
ritual understanding, or spiritual Wisdom.

The mind.

Spiritual Understanding is a general conceiv-
ing of every thing that is to be done, or not
done, out of Gods word.

The differ-
ence be-
tween spiri-
tual under-
standing and
spiritual wis-
dom.

Spiritual Wisdom is a special Grace of Gods
Spirit, peculiar only to the Elect, whereby
a Man is able to understand out of Gods
Word, what is to be done, or not to be done
in any particular thing or action, according
to the Circumstances of the person, time,
or place: the principal point of this Wis-
dom is to determine of true happiness,
whereunto the whole life of man ought to
be directed: which happiness is the love and
favour of GOD in Christ.

To obtain the heavenly Wisdom, we must
be careful of these two things: First, to get
the fear of God in our Hearts, which is a
reverent awe of the Heart towards God, where-
by a Man is fearful to offend, and careful to
please God in all things. And this we shall
get if we receive the Word of God with
reverence, and apply it to our own Souls
when we hear it, trembling thereat when
it toucheth our Consciences, and humbly
submitting our selves unto it, without ra-
ging or repining. Secondly, we must close
up the Eyes of our minds, that is, we must
deny our own Wisdom, and suffer our selves
in

Part II. in things to be over-ruled and ordered by the written Word of God.

To walk in the course of our lives by this heavenly wisdom, we must in every good action observe these four Rules: First, the thing we do must be just. Secondly, the means of effecting it must also be just. Thirdly, we must keep our selves therein within the limits and compass of our calling. Fourthly, we must do the thing with an honest and upright Heart, and for this purpose we must always hear the Word of God, to tell us what is just.

The Memory.

The Sanctification of the *Memory* is, when it can both keep and remember that which is good and agreeable to *God's Will*, whereas naturally it best remembers lewdness, wickedness, and vanity.

The conscience.

Sanctification of the *Conscience*, may be discern'd by this, that it checks for the least Sins, before actual repentance be performed, and likewise approves our upright walking in the whole course of our life; it procures peace with God and with man, so far as it is profitable and expedient, and breeds contentment in the life; in all occasions it procures cheerfulness in the countenance, and readiness in all our business, it makes us courageous in the truth, and willing to defend the same, it makes us victorious in troubles, and ready to yield up our lives into the Hands of God.

The Will.

Sanctification of the *Will* is discerned hereby, that it is so far forth freed from Sin, that it can will and chuse that which is good and acceptable to God, and resist that which is evil: it is further perceived by our cheerfulness in well-doing, not by compulsion, but

but of a willing mind, by resisting as well the occasions of sin it self, and by yielding to sin with grief, rising by Repentance out of the same.

Sanctification of the *Affections* is known by this, that they are moved and inclined to that which is good, to embrace it, and in that we can more joy or grieve for spiritual causes than carnal, that they tend to the crucifying of the flesh, and building forward of the new man, and are not commonly affected and stirred with that which is evill, unless it be to eschew it.

The Affections.

Amongst these sanctified affections, four especially are to be marked: first *Zeal of Gods glory*, by which a Christian is thus affected, that rather than God should lose his glory, he could be contented to have his own soul damned, as it was with *Moses*, *Exod.* 32, 12. and also *Paul*.

4 Sanctified Affections.

1

The second is, the *fear of God*, without it a man cannot be wise: it is the first step to wisdom. In this fear of God there be two parts: the first is, a perswasion of heart that we are in Gods presence, we stand in awe of him, which is, when a man takes heed to his ways, lest he offend God. The third is *the hatred of sin*, because it is sin, and especially of a mans own corruptions, wherewith a Christian is so turmoild, that in regard of them, and for no other cause he desireth to be out of this most miserable world, that he may leave to displease God.

2

The fourth is, *joy of heart*, in consideration of the nearness of the terrible day of Judgment, and second coming of Christ; in regard whereof they shall lift up their heads, because the full accomplish-

4

Part II.

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2

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4

Part. II. accomplishment of their redemption is at hand.

The body

The sanctification of the body is, When all the members of it are carefully kept and preserved from being means to execute any sin, and are made the Instruments of Righteousness; for every member is to be kept pure and holy.

How to Keep Faith

To maintain and keep a true and justifying Faith (by which we are united to *Christ*, and thereby enjoy all blessings) is to maintain true Religion, both in life and death: and for this end these rules must be remembered.

- 1 First, we must have in our hearts sincere love to God in *Christ*, to his Church and true Religion: Secondly, we must not only know and believe that *Christ* died for our sins, and rose again for our justification, but we must labour to feel the power and efficacy of his death killing sin in us, and the vertue of his resurrection raising us to newness of life:
- 2 Thirdly, we must not content our selves, to know and profess that God is merciful, but withal we must take observation of his loving favour towards us particularly, adding one observation to another, so our hearts may be governed in the love of God.
- 3

Because there is nothing that doth more evidently distinguish between the regenerate and unregenerate man, than such fruits as each of them do usually bring forth in their lives and conversations. I will therefore shew the vertues of the one and the vices of the other, with their several descriptions, whereby every man may perceive in what estate he stands; whether he be the child of God, or the

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the child of the Devil; whether in the state of grace or in the state of nature.

The graces of GODS Spirit ever in some measure appeareth in the child of God effectually called, justified and sanctified; are *Love, Mercy, Meekness, Patience, Humility, Long-suffering Peace.*

Love is properly an affection of the heart, which binds us to love God, because he hath loved us, and to do unto men as we would be done unto: or whereby one man is well pleased with another. Now our love to GOD must appear by the effects thereof.

First, it is the nature of Love, that it earnestly desires and seeks to obtain that which is beloved: Hereby thou shalt know whether thy affection of love be ordered by Christ, or remain as yet disordered by Satan. The affection which Christ hath sanctified, will fly upward; seek to be there where he is: so carnal love will carry miserable man captived to the bottomless Pit of hell; but holy love being as a spark of heavenly fire, kindled in our hearts by the holy Ghost, ascends continually towards GOD from whom it came, not suffering us to rest till we enjoy it.

The second trial of our love, is *Obedience*, and an holy care in all our callings to serve and honour the Lord.

The third trial of love, is *bountifulness*; experience proves that every lover bestoweth bountifully on that which he loveth.

The fourth trial of love is *readiness to suffer affliction* for the cause of God.

For the further trial of our love, let us consider what our Saviour Christ saith, *Matt. 9.44. I say unto you, love your enemies, bless*

Part II.

How to love
our enemies.

them that curse you, do good to them that hate you, and pray for them that hurt and persecute you.

The love here commended comprehendeth these two things. First, to be lovingly affected in heart towards an enemy : Secondly, to be lovingly affected in speech and action. For the first, love in heart comprehendeth all good affections that one man beareth to another, as mercy, compassion, meekness, and desire to doe him good : For the second, it is set out unto us in three branches : First, *blesse them that curse you* ; where is commended all good speech, both unto and of our enemies : Secondly, *do good to them that hate you* ; where is prescribed all loving usage in action, by affording all the help and comfort we can : Thirdly, *Pray for them that persecute you* : that is, for their good estate in this life, so far forth as it serveth for Gods glory, and for their conversion and salvation in the world to come.

Examples of
love

For the affection of the heart, take Christs example, who so loved his enemies that he shed his own heart blood for their salvation. For love is courteous in speech ; see Davids practice toward Saul, his professed enemy, 1 Sam. 24. 7. 26. 9, 10. For doing good in action, read Exod. 23. 4, 5. *If thou meet thine enemies Ox or his Ass going astray, thou shalt bring him home again.* And Pro. 25. 21. *If thine enemy be hungry give him bread to eat, if he be thirsty, give him drink.* See the practice hereof in Elisha, when God delivered them into his hands that did seek his life, he brought them to Samaria ; and when the King of Israel would have slain them, he forbid him, nay, he caused the King to refresh them with water and bread, and

King. 9.

19. 21.

and so sent them away to their own Master. For praying for our enemies, we have the example of our Saviour, the Prophets, and Stephen, who prayed for them that put him to death.

Mercy is an holy compassion of the heart, whereby one man is moved to help another in his misery.

What mercy is. The Effects.

First, I call it a compassion of heart, because it makes one man, to put on the person of another, and to be grieved for the misery of another, as if it were his own. Secondly, it is called the bowels of compassion, because when a mans heart is touched therewith, his very liver and intrails do stir in his body, and are troubled in him. Thirdly, this vertue of Mercy moveth the heart to help another that is in misery; for, help in misery is a notable fruit of true compassion, neither can they be severed; for in the compassion of the heart, and in the act of relief stands true mercy.

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2.

3.

The duties of mercy are answerable to mans misery. Now mans misery is either in soul or body: the greatest miseries of man are in his soul, as ignorance, impenitency, and trouble of conscience. Mans bodily miseries are sickness, thirst, nakedness, and such like. And to these the works of mercy are answerable. Mercy towards the soul, is when a man is careful for the salvation of another, using means to bring a man from spiritual darkness unto light, from the Power of Satan, to God, from the estate of sin, and danger of Hell fire to the state of grace in true faith and repentance, and to eternal life: and look how far the soul is more excellent than the body, so far doth this work exceed any work of mercy that concerns the body: mercy

The duties of mercy.

Part II. towards the body, is called alms or relief, whereby a mans outward necessity for food, raiment, or such like, is supplied.

Who is a
Merciful
Man.

Hereby it may appear who is a merciful Man : namely, such a one as hath his Heart touched with compassion toward the Misery of another, and thereby is moved to help and relieve him in Soul and Body, according to his Estate : and such a Man is blessed by the Testimony of *Christ* himself, howsoever in the World he may be despised.

Motives to
Mercy.

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To move us to this Duty, let us mark these things : First, the State of the Merciful is here pronounced Blessed of *CHRIST* : Secondly, Mercy is a gift of the Spirit, and the Grace of Gods Elect, which always accompanieth the Happy Estate of those that be in *Christ* : Thirdly, hereby we become like unto God our Heavenly Father : Fourthly, whereby we are made Instruments of Gods Mercy to them that be in Misery.

Rule for this
exercise of
Mercy.
Rule 1.

For the furtherance of us in this so excellent a Duty, we must observe certain Rules. First, We must exercise three of our Senses; Seeing, Hearing, and Feeling in other Mens Miseries. For seeing, *Deut. 15. 9.* we must be very wary it grieve us not to look upon our poor Brother, but we must see and behold his Misery and Distress, whether it be in Soul or Body; this is the Lords Practice, *Exod. 3. 7. 9.* Secondly, If we cannot come to see a Mans Misery, then we must be content to hear of it, and give heed and credit to the true Reports that others make thereof to us : this was the Practice of *Neheemiah*, *Neh. 1. 3. 4. and 2. 3.* Thirdly,

Thirdly, for Feeling: If the Lord shall afflict our Bodies with Sicknes, or our Souls with Temptations, we must be willing to suffer the same patiently, that thereby we may be fitted to take more compassion upon others in like case, and to comfort them the better: thus did *Paul* and *Timothy*.

Secondly, we must make our particular Callings wherein we live, the Instruments of Mercy, and in doing the Duties thereof, shew forth Compassion towards others: First, the Magistrates must Rule and Govern in Mercy: Secondly, the Minister must preach in Mercy: Thirdly, every private Man must make the Duties of his Calling Works of Mercy: The Rich Man must know himself to be, not a Lord, but a Steward of Gods Blessings, and therefore must employ the same in Mercy, by giving and lending unto the Poor freely, as God shall minister unto him just occasion. The Tradesmen must buy and sell in Mercy, dealing justly with the Rich, and shewing Liberality to the Poor. The Master must thus in Mercy use the Labour of his Servant; and the Servant thus in Mercy doth Service unto his Master, for Conscience towards God; and happy were it with all Estates, if this Rule of Mercy were observed, for it is the Band of all Societies.

Thirdly, For the more chearful practice of Mercy: we must lay aside some part of our Goods for the relief of them that be in Misery: Many are given to great excess in Fare and Attire, but they may do well to abate somewhat thereof to bestow it on the

Part II. Poor; for hereby will the rest be sanctified to their more free and comfortable use. Nay, in this case of necessity, we ought to sequester some part of our Necessaries for the refreshing of the Poor; so did the Church of *Macedonia* give above their Power for the relief of the afflicted Brethren.

What Meekness is.
The effects
whereof.

Meekness is a gift of Gods Spirit, whereby a Man doth moderate his affection of Anger, and bridle in himself impatience, hatred, and desire of Revenge. It is a Vertue, whereby a Man is gentle in behaviour towards all persons, both good and bad; it makes a Man with patience and a quiet Heart to bear Gods Judgments, and to put up Injuries, and to bear Wrongs when occasion of Revenge is given him.

Wherein
Meekness
must be
shewed.

Meekness is not to be shewed in the matters of God, when his Glory is impeached: for therein we must have Zeal as hot as Fire: but in the wrongs and injuries that concern our selves. *Moses* was the meekest Man on Earth in his time, *Numb.* 12. 3. 5. and yet when the *Israelites* had made a Golden Calf, *Exod.* 32. 19. In Zeal of Gods Glory he brake the two Tables of Stone, and put to Sword the same day two thousand Men, that had so dishonoured God: The like we see in *David*, *Psal.* 119. 139. and in our Saviour Christ, *Mat.* 12. 12.

The cause of
Meekness.

The ground or cause of Meekness, is Affliction or Poverty of Spirit; for hardly can he be meek and patient in Spirit, that hath not been acquainted with the Cross.

To induce us unto this Vertue, let us first consider Christs Precept and Example, bidding us to learn of him, for he is meek and lowly. And again, consider Gods own dealing with us, we daily wrong him with our Offences, and yet he bears with us. Lastly, The Fruition and Practice of this Grace hath the Promise of Blessedness belonging unto it, and therefore as we would be happy, so we must get into our Hearts the Spirit of Meekness, and express the Vertue and Power thereof in our lives.

Part II,

Motives to Meekness.

Patience is a voluntary and continual suffering for the love of Vertue and Honesty; and therefore whatsoever hapneth, a Wise Man by this Vertue is prepared to digest and turn it to the best; or otherwise, It is a Grace of the Spirit, flowing from Grace and Hope, whereby we so suffer things that are Evil, that we forsake not those things that are good; by which we may attain to those that are better.

Amongst all the Graces of Gods Spirit, this Praise may be given to Patience, that it is the keeper of the rest; if our Patience be not first broken, we cannot be induced to the committing of any Sin: Sinful Concupiscence, proceeds from the Impatiency of Continence, Covetousness from this, that we are impatient of our sober Estate.

It is the Will of G O D, that through manifold Afflictions we should enter into the Kingdom of Heaven; and therefore when any Cross befalls us, walking in our lawful Calling, we must endeavour to submit ourselves patiently unto the Will of God. In Prosperity

How to suffer patiently under the cross

Part. II. Prosperity we are chearful and thankful, but when Affliction comes our Nature will repine. O remember, we say in all Estates, *thy will be done*: and therefore in the most bitter Crosses that can befall us, we must labour to say with Job, *The Lord giveth, and the Lord taketh, blessed be the name of the Lord.* The Practice whereof we see in David, 2 Sam. 16, 10, 11. touching Shemei.

What long suffering is.

Long-suffering, is a Vertue whereby a Man doth bear with other Mens wants, as Morosity and Hasliness: and in bearing, yields for the maintenance of Peace. Thus dealt Abraham with Lot, when their Herds-men were at variance, though he were the Superiour both for Age and Place, yet for Peace sake, he put Lot to chuse the place of his Abode whether on the right hand or left.

What Humility is.
The effects thereof.

Humility is a Vertue whereby one Man thinks better of another than of himself: for this makes a Man think basely of himself, in regard of his own Sins and Corruptions, whereupon he is contented to give place unto others, and to yield of his own right, for the maintenance of Peace: when as on the other side, Pride causeth Men to seek for more than their due, and so causeth Contention.

What Peace is.
Two-fold Peace.

Peace is a Vertue, whereby we have Unity and Concord with God, and one with another. Now Peace is two-fold, Good or Evil: *Good Peace*, is that which standeth with a Good Conscience and True Religion: *Evil Peace*, is an agreement and concord in Evil, as in the praise of any Sin against Gods Commandments, and is such as cannot stand with True Religion.

igion and Good Conscience. The Good Peace is three-fold, Peace with God, with our selves and our Christian Brethren: this Peace hath six Heads.

First, Peace between God and Man, which is properly called Reconciliation, whereby God in Christ is at one with Man, and Man through Christ is at one with God; of which when a Man is once perswaded in his Heart, then comes his Peace. Secondly, Peace with the good Angels, for Man being at Peace with God, then Angels become Servants and Ministring Spirits unto him. Thirdly, Peace with a Mans self, consisting of two things: First, when the Conscience sanctified ceaseth to accuse, and assurance of Gods favour beginneth to take his part, to excuse and speak for him before God: Secondly, when the Will, Affection, and Inclination subject themselves to the enlightned mind, of which, if either be wanting, Man is at war with himself, and the Peace of God ruleth not in his Heart: Fourthly, Peace of true Believers amongst themselves, who before they believe, were as Lions and Cockatrices; but now in the Kingdom of Christ have put off that savage Nature, and become peaceable; Fifthly, Peace of the Faithful with professed Enemies; namely, when they endeavour to have Peace with all Men: Sixthly, Concord of the Enemies themselves with the true Church: for often the Lord restraineth the Malice of his Enemies, and inclines them to Peace.

Good Peace
threefold.
True Peace
hath six
Heads.

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The

Part II.
How to get
and Keep
true peace of
Conscience.

The way to get and keep true Peace for ever, is this : First, we must call upon God for the Pardon of our Sins every day : Secondly, we must follow after Peace with Men, in the Practise of Forgiveness and Reconciliation, when Offences grow ; for when we are at one with God and Man, we have a blessed Peace, and hence shall follow Peace in our own Hearts, which is that *peace which the World cannot give*, which while we retain, we need not fear any Evil, no not Death it self ; for, *If God be with us, who can be against us.*

There are many other Vertues propounded, in the Scriptures ; which might here be described : but these may be sufficient to declare in whom the Spirit of CHRIST dwelleth : for where CHRIST dwelleth by his Spirit, there are ever the Fruits of the Spirit perceived ; for the Spirit and the Effects thereof cannot be sundred ; for every thing bringeth forth that which is of its own Nature : Fire sendeth forth nothing but Heat ; the Fountain nothing but clear Water, and the like.

Now that these Vertues may the more apparently shew themselves to be the Fruits and Effect of the Spirit in the Regenerate Man, I will therefore set down and describe such Vices as commonly shew forth themselves in the Wicked, and are the Fruits and Effects of the Unregenerate : for hereby the Child of God renewed by Grace, and the Unregenerate remaining in the State of Nature, may as easily be distinguished, as white from black, being laid together.

I will first begin with *Pride*, because, as Part II. one saith, it may well stand in the Fore-Fruits of unfront, since it is a Master-Devil, and the very regeneration. Bane of the Soul.

Pride, is said to be the *Tympany of the Soul*; because it is a puffing up of the Heart and Mind, proceeding from the Opinion of some good thing in us more than others. What Pride is.

His Companions, are Envy, Anger, Impatience, Indignation, Self-will, and Obstinacy. *Pride* is full of *Envy*, because the Proud Man thinketh himself only her worthiest, and that every Mans Greatness is a hinderance to his: It is full of *Anger*, supposing himself never so well thought of as he deserves: full of *Impatience*, in that he will not suffer himself to be reprov'd, but will have his Vices accounted Vertues, and looks to be commended for them: Full of *Indignation*, esteeming every Man unworthy of any good that befalls him, in comparison of himself: Full of *Obstinacy*, by stiffly holding his own Opinion, notwithstanding any Proof alledged to the contrary. Companions of Pride, five.

This Sin of *Pride* of all other, is the most dangerous, because other Sins proceed from Evil Deeds, but *Pride* is to be feared, even in good and vertuous Actions.

Of *Pride* there are nine Branches, Presumption, Obstinacy, Hypocrisie, Boasting, Ingratitude, Contempt, Disobedience, Ambition and Curiosity.

Part II.

How to detect
Pride.

Pride, if we consider the cause thereof is momentary and very uncertain: for if it proceed from Riches, who knows not that they may be lost in a moment? If from Nobility of great Birth, it may be stained: If from Knowledge, it is full of Error: If from Strength, it may soon decay. If from Honour, it is but a Ceremony: If from Beauty, Age may wrinkle it: If from Success, time may alter it: If from dainty Food, it may breed Surfeiting, which commonly bringeth Death: If from Cloathing, what is it but Skin and Wooll? Nay, the very Excrements of Brute Beasts; and Stones of the Earth: If from Health, Sickness may destroy it: If from Multitude of Friends, are they not like to Water-brooks, that in Summer become dry, and in Winter are Frozen? If from sharpness of Wit, there is no Man living but is guilty of Folly.

How to a-
void Pride

The only and chief Remedy against Pride, is *Humility*; for as by Pride we are banished from the Presence of God, so by Humility, we are recalled to him again; because without Humility, no other Vertue whatsoever is acceptable in his sight.

What Cove-
tousness is.

The second Main and Capital Sin is *Covetousness*, which we may call the Drop-sie of the Soul, because the Covetous Man, the more he hath, the more still he desireth: It is also a kind of bad Motion, whereby the Devil inticeth us unlawfully to with-hold our own good, or unjustly to covet other Mens.

Of this Sin there are four sorts; the first is, to desire that which is another Mans, not caring how we get it by right or wrong: the second is, when we study to get Money, Wealth or Favour by wicked means: The third is, when we will not restore that which we know to be another Mans: the fourth is, when we treasure up much Wealth, and neither use it our selves, nor employ it to the Benefit and Relief of others.

Four sorts of Covetousness.

1.

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4.

This Viper hath nine Heads, by which it snatcheth at the Trash of the World: Fraud, Unquietness, Perjury, Bribes, Sacrilege, Theft, Usury, Rapine and Simony.

Consider that the matter thereof is (which is Riches) is most vile and abject, or else our Saviour would never have committed the Purse to Judas: Christ chose not his Apostles and best beloved, from amongst Princes, but poor Fisher-men. That no Man can serve two Masters, God and the World, no more than he can at one time behold Heaven and Earth. That Riches, for the most part, are gotten with pain, preserved with fear, and lost with sorrow. That the Covetous or most wealthiest Man, is but as the Mill-wheel, which though it turn all day about, yet at night is found where it was in the morning; so howsoever we run about this World for Wealth, yet at our death, we shall be found as poor as we were at our Birth. That the Covetous Men are but as Camels, that all day carry the Kings Treasure, and at Night are turned into a filthy Stable, being able to shew no sign or appearance thereof

How to detect Covetousness.

Part II. thereof but their galled backs.

How to avoid
covetousness.

The only Remedy against Covetousness is *Liberality*, which is a distribution of those good things that are in our possession, to the benefit of others; for we have nothing which we have not received from God; who hath given them for the good of others, and will require an account thereof at our hands.

What luxury
is.

The Third Capital Sin is *Luxury*, which may be called the *Leprosie of the Soul*, and is an inordinate Appetite of lascivious and fleshly pleasures.

Kinds of
Luxury.

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There are six kinds of this sin: The first is Fornication, which is an unlawful Society of one single person with another. The second is Rape, or Ravishment, when a Virgin is deflowred either with her consent, or against her will; for although it be with her consent, yet it is counted Ravishment, in respect of the heinousness thereof, by reason it breaks the list of Chastity, and opens a gap many times to further uncleanness. The Third is Adultery, when the married body is defiled: And this is of two sorts, either simple, as when the married sins with the unmarried; or double, when the married sins with the married. The fourth is Incest, when the abuse of fleshly Lust is committed by such as are of one kindred, blood, or affinity, which sin makes men of the Nature of brut beasts. The fifth is Sodomy, which is of two sorts, when man lusteth after man, or man after beast; This is a crying sin, calling for vengeance upon the Offenders. The sixth is Excess of Carnal Action, even amongst the married, which although it seem

law

lawful, yet it offends God, if it exceed measure or modesty.

There are Nine Fore-runners of this sin : voluptuous eating, scurrilous talk, a discovered dug, a naked breast, frizled hair, artificial painting, costly perfumes, a rouling eye, an unchast foot.

Consider, that the Object whereto it tendeth, (which is the corporal fruition of unchast persons) is, though canded with a fair outside, inwardly the receptracle of a vile and corruptible baseness: That Lust is never satisfied, but always poor, even in plenty: that the pleasure thereof is momentary, the punishment eternal; that it defileth the *Temple of the Holy Ghost*, which is man's body, consecrated unto Christ by his precious Blood: that is no sooner enjoyed, but it breeds annoy; that it weakens the powers of the Soul, and fills the body with many Diseases: that it shortneth the life, and shadoweth good Report: that it is a fire whose substance is Gluttony, whose flame is Pride, whose sparkles are corrupt speeches, whose ashes are filchiness, and whose end is hell.

The best Remedy against Luxury, is Chastity, which is of four sorts, either of Nature, How to avoid
Luxury. as of such as are born chaste; or by Art, as such as are made chaste by men; or by Prayer and industry, as of such as have made themselves chaste for the Kingdom of Heaven; or by marriage, as of such as live chastly in Wedlock.

Envy, the Fourth Capital Sin, may be What Envy is. said to be the *Canker of the Soul*, for that it eats and frets into the inward man, no otherwise than Rust doth into Iron. *It is a*
re-

Part II. *rejoicing at another mans hurt, and sorrowing
his good.*

It is twofold.

1.
Good Envy.

It is of two sorts, good and bad ; good Envy is that, when beholding the perfections of another, we are angry with our own imperfections, and labour seriously to be equal, or at least, to imitate the good qualities which we see to flourish more in others than in ourselves; this is called *Emulation*.

2.
Bad Envy.

Bad Envy is, when we grieve that the like good qualities are not in us, or not as well in us as in another : and of this there are five branches, Detraction, Discord, Murmuring, Hatred, Hurt.

How to detect Envy.

Consider that Envy is the badge and countenance of the Devil : for the Devil is no better known than by his envious disposition ; and therefore such as give place in their hearts to this Vice, are said to be the servants of the Devil : If servants of the Devil, they are Enemies to God ; if Enemies to God, they become subject to eternal damnation. Of all other sins it is accounted the justest, for that it taketh vengeance upon it self : for although it ever levels the dart of mischief against others, yet it wounds it self, and is to the heart of man as the Worm bred in the Tree to the Wood thereof, by whom at last it is devoured ; but say it were pleasing and profitable in it self, yet consider God will be revenged upon it, as by the Example of *Cain* his Envy towards *Abel*, *Saul* towards *David*, *Haman* towards *Mordecai*, it is to be loathed and abhorred, but being so that it consumeth the heart, drieth up the body, vexeth the mind, and endangereth the soul, what can be thought more detestable ?

The Remedy againſt Envy is *Charity*, or *Part II.*
Love, to do unto others as we would be done
unto.

Gluttony, the fifth Capital ſin, may be called the deluge, or inundation of the Soul, be-
cause it is a ravenous deſire to ſee and fill the
ſtomach beyond the rule or bounds of nature : and
there are two ſorts of it : the firſt conſiſteth
in greedy, often and immoderate deſire of de-
licate meats, and variety of diſhes : the ſecond
is, where inſtead of reſreſhing the body with
ſufficient moiſture, we drown it in the ſuper-
fluity of drinking.

What Glut-
tony is.

Of this ſin there are Eleven dangerous Ef-
fects. The firſt is, dullneſs of Wit, whereby
we are made unfit for any duty of good Chri-
ſtians. The ſecond is impotency, when through
Gluttony our bodies are infected with many
Diſeaſes. The third is Scurrility, which is
an impudent behaviour of the body, where-
by we provoke men to laugh us to ſcorn.
The fourth is Fury, when through this ill
diſpoſition of Exceſs, we ſpurn at Reaſon and
good counſel. The fifth is ſuperfluous talk,
when through the force of Wine, we vomit
our diſtractions, curſings, and horrible oaths
and blaſphemies, filthy, idle and unchaſte
words. The ſixth is drowſineſs, when we
are fit for nothing but ſleep. The ſeventh is
beaſtly naſtineſs, when our ſurcharged ſto-
machs bewray our intemperance, by vomiting,
belching, and ſtinking of the breath. The
Eighth, is luſt, for belly-cheer and drunkenneſs,
are the bellows to concupiſcence. The ninth
is poverty, when for abuſing of plenty we are
plagued and pinched with penury. The tenth
is the loſs of Credit and Eſtimation in the
World.

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Part II.

II.

World. The eleventh and last, is the Wrath and Indignation of God, whom of a merciful and loving Father, we make a righteous and punishing Judge.

By Eight circumstances.

Besides the reasons before mentioned, there are Eight other circumstances inducing us to the detestation of it: First, it hasteneth the dissolution of the body; Secondly, it takes part with the flesh, in the combat between it and the spirit: Thirdly, it inureth the body to an evil custom: Fourthly, it plays the Hypocrite with us, appearing sweet and pleasant at the first, but in the end it biteth like a Scorpion: Fifthly, it lives continually under the curse of God: Sixthly, it destroyeth the conscience: Seventhly, to be subject to the desire of the belly, is a perpetual Slavery: Eighthly, because of the judgments of God inflicted upon offenders in this kind.

How to avoid Gluttony.

To avoid *Gluttony*, we must embrace Temperance and Sobriety, which consisteth in chastening and taming the body by fasting and abstinence.

What Wrath is.

The sixth Capital sin is *Wrath*, which may be called the *frenzy of the Soul*, and is defined to be a *vehement motion of the heart, tending to revenge, whereby the blood boiling exceedingly sendeth up hot and burning Vapours to the brain, so that Reason is smothered, and the Will made obedient to the Affections.*

Of this sin there are Eleven branches Malice, Fury, Impatience, Maledictions, Blasphemy, Reproach, Revenge, Contention, Threatning, Cruelty and Murder.

Part II.

How to de-
test Wrath.

The means whereby we are taught to de-
test Wrath and Anger are these : First, the
example of bruit beasts, who though never so
force, will always shew themselves meek and
gentle to them of the same kind : the Lion
will not hurt the Lion, nor the Dragon the
Dragon. Secondly, in that we are brought
forth naked and unarmed, it signifies we
ought to loath cruelty. Thirdly, to remem-
ber what Christ hath done for us, and to
think that if we expect mercy at his hands,
we ought to shew mercy to others. Fourth-
ly, so long as we continue in Wrath, all our
actions are abominable to God. Fifthly, the
 Wrathful man lives in a continual Purga-
tory and Hell of Conscience. Lastly, we
must not let the Sun go down upon our
 Wrath.

Anger or Wrath, is to be avoided two
manner of ways. First, in respect of others.
Secondly, in respect of our selves, we shall
sooner avoid the Wrath of another
man, if either we give place to his Fury,
staying by him, use mild and gentle
speeches.

How to avoid
Wrath or
Anger.

The best way to avoid Anger in our selves
is Patience, in suffering evil with a quiet mind,
thinking whatsoever is laid upon us in this
world, whether affliction, persecution, or the
like, yet nothing can touch our soul, and
therefore not to be regarded of us.

Besides, to bridle Anger, consider the
company with whom we are displeased ; if it
be a stranger, impute it to his ignorance ; if a
child, to his folly ; if a Master or Father, to
his Authority ; if a Wife, to her love ; if a
Friend, to his care ; if a Brother to his bold-
ness ;

Part II. if a Servant, to his negligence; if a Neighbor, to his rashness: no doubt but upon better consideration they will repent them of their over-sight.

Idleness
what it is.

Idleness or sloth, the Seventh Capital sin, may be called the *Lethargy of the Soul*, being a *lazy dejection of the whole man from the laudible exercise of vertue*: for that in a manner he becomes senceless, but in truth altogether unprofitable.

Of this sin there are eleven branches, Protraction, Remission, Negligence, Improvidence, Indevotion, Sluggishness, Pusillanimity, Irresolution, Desperation, Misprision and Omission.

How to de-
test it.

Remember, that Sloth is a Vice which impoverisheth both soul and body; the soul, of natural graces; the body, of external goods. Remember likewise, it captivates and brings us under the slavish Tyranny of our Worldly and Spiritual Enemies. Remember, it is the root and nest of many other Vices; as by the Example of *David*, who no sooner gave himself to rest, after his painful Wars, but he fell into the sins of Adultery and Murder. Remember it is a Vice that the very brut Beasts abhor, as may be seen by the Bee, the Ant, and other small contemptible creatures.

Lastly, consider, all other creatures, not having life, are so opposite to sloth, as they continually keep their first course, in which they were created, without intermission, unless it be upon some violent and accidental cause, as we may see by the Sun, Moon and Stars; by the ebbing and flowing of the Sea, and by the just return of Summer and Winter, Spring and Autumn, and the like.

Con-

consider, that we enter into this world, as it were, to run a Race: if therefore we run not, we may get the Goale, we lose the reward.

The best Remedy therefore against sloth How to avoid sloth. and idleness, is *Devotion*, which is a ready and willing performance of the Service of God, and of all other Duties required of us in this

The Off-spring or Branches proceeding from these Seven master-sins, are severally described in a Book called *Two Guides of a good life*, wherein you may see and learn how to avoid sin, and follow Vertue, to fight in the one, and to detest the other.

If you should now ask me (having shewed how to detest and avoid some sins in particular) what sin is, and the reward thereof; as also, how to avoid sin in general; I'll tell you briefly what I have learned from the mouth of a right worthy instrument in the Church of GOD.

Sin is every breach of the Law of God; if it be no more but the least omission of what the Law requireth; and the punishment thereof is plagues in this life, death in the end of this life, and eternal damnation after this

St. James, Chap. 4. ver. 7. saith, Resist the Devil, and he will fly from thee: in which words is both a precept and a promise. In the precept are two things to be considered, the Action and the Object. The Action is, to resist; the Object, *the Devil*.

How to resist sin in general.

For

Part II.

For the performance of this Action, three things are requisite : first a preparation before the combat : secondly, how we are to demean our selves in the combat : thirdly, how to carry our selves after the combat.

1.
Weapons
wherewith
to fight with
the Devil.

1. First, for the preparation, observe these Rules set down in the sixth chap to the *Ephesians*, from the 14th to the 19th Verse : which Weapons there described, are both defensive and offensive : Those defensive are five.
1. First, for this combat we must stand fast, having our *loins girt about with Verity*, which is to be grounded in the settled truth of GODS Word, without inconstancy. Secondly, we must put on the *breast-plate of Righteousness*, which is a settled purpose not to displease GOD in any thing, though never so seeming good in it self. Thirdly, we must have our *feet shod with the preparation of the Gospel of peace*, which is a constant resolution to profess the truth, even unto death ; yea, if it should procure the loss of Life, Goods, Wife, Children, and all. Fourthly, above all, to take the *shield of Faith*, which is such a Faith as wholly relieth on GOD in Christ, with particular application, which will quench the fiery darts of the wicked. Fifthly, to take the *Helmet of Salvation*, which is to stand assured that our salvation is sealed up unto us, which assurance will cause us with confidence to withstand all Satan's assaults whatsoever.
6. Sixthly, we must get the *Sword of the Spirit* (which is an offensive weapon) which is the Word of God, wherewith our Head and Captain Christ, did repel the Devil. Seventhly, and lastly, that we pray with all manner of prayer and supplication in the Spirit ; and

watch thereunto with all perseverance : which two weapons being added to the rest, are of force to strike thorow the very heart of the Devil.

The second thing to be observed, is the manner how we must behave our selves in this combat : And herein observe these Rules: First, kill sin in the very conception (for it is like a Canker, which groweth not to ripeness, but by degrees) otherwise it will grow from motion to liking, from liking to consent, from consent to action, from action to custom, from custom to hardness of heart, and from hardness of heart to the height of all sin. If the Serpent once get in his head, he will afterwards wring in his whole body. *Timothy* giveth warning to take heed of covetousness, which being once entertained, giveth way to many noysom temptations. *Ahab* desiring *Naboth's Vineyard*, no sooner imbraced that evil motion, but pursuing it with a further desire, brought forth fearfull and evil effects. That man that will first walk in the counsel of the ungodly, will next stand in the way of sinners : and lastly, will sit in the seat of the scornful. *Judas* was first a cunning Dissembler ; secondly, a cunning thief ; thirdly, an impudent Liar ; fourthly, a bloody Traitor ; and lastly, a desperate Reprobate. *Peter* first denied Christ faintly ; secondly, with an Oath ; thirdly, with cursing and swearing ; wherefore kill sin in the conception.

Secondly, be sure to put no confidence in thine own strength, for thereby *Peter* grievously fell.

H

Thirdly

Part II.

Thirdly, believe not the Devil, although he bring Truth in his mouth ; our Saviour Christ could not abide the Devil to speak the Truth in the Maid , having a Spirit of Divination.

Fourthly, be careful ever to make resistance unto it. And this is performed, either by weakening the ability of sin, or else by opposing his contrary unto sin. First, to weaken the ability of sin, is by taking away all occasion to sin, and by removing all the sustinements thereof, and also making an holy Covenant with every member of our bodies and souls, ever to repel it, never to admit it, by which means sin may come to be as a lake, into which the current of no stream runneth, which must needs be dried up. Secondly, it is done by opposing his contrary unto sin ; as Charity to Malice, Temperance and Sobriety to Gluttony and Drunkenness, Liberality to Niggardize, Vigilance to Security, Confidence to Distrust, Faith to Infidelity, Truth to Lying, Chastity to Intemperance, and so of the rest. The practice of one particular was in Joseph with Potiphar's Wife : *How* (saith he) *shall I commit this evil, and sin against God ?*

Fifthly, That thou be careful never to compare the pain of resistance with the pleasure of sin, for sin is sweet in committing ; but rather compare the honour and gripings of the Conscience, with the pain of resistance, which will be a good means to keep thee from sin.

Sixthly,

Spiritual Flowers.

F71
Part II.

Sixthly, be assured, that if once thou give the Devil the foyle, he will be afterwards less able to assault thee, and thou more able to resist him, and that with more Courage.

Seventhly, and lastly, thou must be careful and diligent to find out the subtlety, devices, and sleights of the Devil, by which he doth assault thee very cunningly: for he hath a near conjecture unto what sins thou art most inclined by Nature, and accordingly he fits his Temptations. If thou be inclined to Covetousness, he will offer thee *Naboth's Vineyard*, and rather than fail, he will plot means to slay him, so that thou maist effect thy desire: If vain-glorious, he will make thee thirst after the life of poor *Mordēcai*: If ambitious, he will stir up means to drive *David* out of his Kingdom, that *Absolom* may enjoy it: and thus he fits his Temptations to mens Natural Inclinations.

And thus much of the second place; namely, how we should behave our selves in the combat, when we are grappling hand to hand with the Devil.

The Third and last thing to be considered, is what we are to do after the combat; and that is, presently to prepare our selves for a new combat: For if we shall consider the malice of the Devil, how he ever seeketh our subversion, and our overthrow; and having once taken the foyle; yet is not at rest, but by other means seeketh again to assault us (for so he did with our Head and Captain *Jesus Christ*, three several times

III.

Part II.

A special meditation in the time of temptation.

It is not enough to avoid evil, but we must do good.

one after another,) it should in this case teach us to take heed of careless security, as not to think our selves safe when we have given the Devil the foil, but ever stand upon our guard (for if he dealt thus with Christ our Head, what will he do with the Members?) which being conscionably and carefully regarded, we may then expect an happy issue, which is, that the Devil will flye from us: whereby we may observe and note Gods especial care over us, who ever gives an happy issue with the Temptation, to those that walk in holy obedience before him. And if we would always in Temptations, call to mind Gods goodness, his mercy and kindness formerly bestowed upon us, it would be as a bulwark of defence against the Temptations of the Devil. Thus did *Joseph* when he was tempted to filthiness by his Mistress, *Gen. 39.* he instantly considered how God had exalted him to great Honour, making him chief of his Master's house, and Ruler over all: *How* (saith he) *shall I commit this sin, and sin against God?*

By this that hath been said, we may learn how to avoid sin, as also to repel the Devil; which if (through the blessing of GOD upon our careful endeavour, through the use of the means) we shall in some measure attain unto, yet we are not to think we have done enough, and there to rest; but we must labour and endeavour to do good, and to bring forth fruits worthy amendment of life: For every tree that bringeth forth not good fruit, is hewen down, and cast into the fire. It is not said, every Tree that bringeth forth evil fruit,

fruit, or that bringeth forth no fruit; but that bringeth forth not good fruit. Now what those fruits are, of which the Trees of Righteousness usually do bear, hath been formerly declared.

Now because we may bring forth such fruits, as in themselves may seem to be good, yet for want of knowledge, failing in the manner of doing them, they are displeasing and dishonourable to the Lord. Know, that in every action pleasing and acceptable to the Lord, in the doing thereof these five Rules are to be observed: first, the person of him must be pleasing unto the Lord, who performs any action to him: Before *Abel's* Sacrifice was accepted, his person was accepted. It may be demanded, how we shall know when our persons are pleasing unto God. Consider, by Nature we are Enemies unto him, and so long our persons cannot be pleasing unto him, if we be not in Christ; therefore find thy self to be in Christ, and then thou art acceptable unto God; for God saith, *This is my beloved Son, in whom I am well pleased.* Look how Christ is unto God, so every one being in Christ: If then thou wouldest know whether thou be in Christ, look to thy Faith, whether it be a justifying Faith. Secondly, thou must have the Word of God for thy Warrant, being sure, that the action thou dost be such as his Word alloweth. Thirdly, the End of the Action must be intended to the Glory of God. Fourthly, it must be done in love, which respecteth the good of others: And lastly, it must be done within the compass of our Callings. It is not lawful for one

Five Rules
specially to
be observed
in every action
that shall
be pleasing
to the Lord.

Part II.

to do that which another may : Every man may not preach, nor every man may not govern ; therefore content thy self with thy calling, and know what the Duties are that God requireth of thee within the limits and bounds thereof : If these be wanting, either Faith, the Word, the End, or out of our Calling, the Action, tho never so seeming good, cannot please God.

If any shall look back to that which hath been said (and considereth the state of the regenerate and unregenerate man, as also thereby beholdeth his own present estate,) and cannot find in himself Faith, and the Graces of God's Spirit so apparent as hath been shewed, and so doubteth whether he be the Child of God or not, remembring the Zeal of *Moses*, the Faith of *David*, the Repentance of *Peter* ; as also finding in himself that he can pour forth Tears more abundantly for a temporary loss, as of Wife, Children, Friends, Goods, and the like, than for committing many grievous sins, whereby God is dishonoured, and himself in danger to incur the loss of his favour for ever ; and hereupon remembring that nothing should be more dear unto him than the Honour of God, nothing more precious and delightful than his Word, his Sacraments and Sabbaths, wherein as yet he seeth in himself small delight, and doubteth of his own Salvation therefore : yet know this for thy comfort, and be assured, That to doubt of Faith, is a Testimony of Faith ; for he that never doubted, never believed : and though thou hast not the Zeal of *Moses*, the Faith of *David*, the Repentance of

Comforts for
the weak
Christians.

of Peter, in so full a measure as they had. Consider, they have a great measure of Gods Spirit, and accordingly his graces appeared in them: for GOD requireth according to the grace given. And altho thou hast not these appearing in thee, yet if thou dost unfeignedly desire them, and labourest in the use of the means to obtain them, thou hast them all in some measure, and they are true in thee. The *Simile*.
 Scruple of Gold may be perfect Gold as well as the whole Wedge; so Faith, tho but a Scruple, may be true Faith as well as the greatest measure: and whereas thou doubtest of thy salvation, in that thou canst more grieve for a temporary loss, than for the committing of some sin, whereby thou maist lose Gods favour, consider, to the one thou hast both Nature and Grace to help thee, but the other, Grace only. If then thou findest not this great measure of *Note*,
 Grace in thee, be not discouraged; for if any man have a desire to obey GOD in all his Commandments, he hath the Spirit; and he who hath the Spirit, is in Christ; and he who is in Christ, shall never see damnation; and tho he fail greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable unto him, and will approve of thee for his own work, which he hath wrought in thee, and not reject thee for thine. *So be it.*

Twelve steps which a man may stride towards Heaven; and being in the first step, he may think himself a good Christian; yet except he stride thirteen, he shall miss Heaven-gate, and fall into the fire of Hell for ever.

1. **H**E may have a measure of knowledge of the true God, as of his works, and governing the World; also of the Trinity, and that Jesus Christ died for the sins of mankind. Which knowledge even the *Pagans* had; yea, even so, as few Christians attain unto so great a knowledge, and yet he may be damned if he go no further; for Satan knoweth all this better than any man, being a Spirit, and having the knowledge of Angels, and of the Scriptures; also the Reprobates have the like knowledge.

2. He may not only know those things before named, but also confess them publickly, and believe them to be true. Also he may be able to talk and dispute of any point of Divinity very cunningly, and be so great a maintainer of it, that he may be a publick Preacher; yet if he go no further, he may be damned; for the Devil believeth, and publickly confesseth Christ. *Agrippa* also believed all these things; also *Judas* was a Preacher, and worker of miracles, so shall many Reprobates.

3. Thirdly,

Mat. 4. 3.
Mat. 5. 7.
Heb. 4. 1. &
6. 4, 5.
1 Pet. 2. 20.

3. Thirdly, he may come to the hearing of Gods Word preached, which few of the World commonly do; or will do; yea, he may receive the Word, and that gladly, not scorning of it, or thinking hardly of it, or of the Preachers: but the cursed ground did so; and *Herod* also heard *John Baptist*.

4. Fourthly, at the preaching of Gods Word he may be so wonderfully affected, that he may tremble again, which most men never come unto, desiring to hear it as a tale, or for news, or for bare knowledge; but even this did cursed *Felix*; and *Agrippa* cried out, that he was almost perswaded to be a Christian; both Reprobates.

Act. 24. 26.

Act. 26. 28.

5. He may have a knowledge of his grievous sins, and a feeling of them, and complain of them to be great and grievous; but so did damned *Cain*.

Gen. 4. 13.

1 Sam. 15. 26.

& 26. 21.

6. Before he hath committed sin he may be very sorry, and troubled, and use all means not to do it, which few Christians do, committing sin without remorse: yet if he go no further, he may be damned. For wicked *Pilate* did this, striving to set Christ free, and pleading for him. Also *Herod*, being to behead *John Baptist*.

Mar. 27. 17.

23.

Mat. 24. 24.

7. After he hath committed a sin, he may be very sorry for it, yea, mourn, and make satisfaction; yet if he go no further, he may be damned; for *Achab* did thus, mourning and fasting. And *Judas* also, who was so sorry, that he hanged himself, and made satisfaction.

1 Kin. 21. 27.

Mat. 27. 3. 4.

Part II.

Joh. 13. 2.
Acts 8.

8. He may be accounted so glorious a member of the visible Church, as the best Minister may have nothing to say against him; yea, he may make such a good confession of his Faith, as he may be partaker of the Sacraments, yet a Reprobate; for *Judas* was such a one, and *Simon Magus*.

Mat. 26. 22.
Lut. 6. 2.
Kin. 10.
6. 12.

9. He may lead such a godly outward life, that the true Children of God may think him so good as themselves; he may reverently use all Holy and Divine Exercises; he may make much of Preachers, he may shew great zeal at the beginning, yet a Reprobate; for *Judas* was so thought of by the Apostles; he used all holy Exercises with the Apostles and our Saviour: *Herod* made much of *John Baptist*, *Jehu* was zealous in the beginning.

Kin. 23. 19.
Jud. 9. 28.
2. 8. 24.

10. He may not only pray publickly in the Church, which most men do, for fashion, fear, shame, or company, but also alone, betwixt God and himself, which few do, and God may hear his prayers; also he may desire the godly to pray for him; if he go no further, he is but a Reprobate; for the *Pharisees* went alone to the Temple to pray; also God heard *Achab*, *Pharaoh* desired *Moses* to pray for him; also *Simon Magus*, *Peter*.

2. 38. 11.

11. He may think in his own heart, that he is a very good Christian, and beloved of God, and thank God for it, and excel in the works of a Christian, move him to thank God, use Prayer, Fasting, Alms, and upright dealing with all men, and yet may be damned, if he go no further; for the *Pharisees* had all these, whom, if our Righteousness exceed not, we shall not enter into the Kingdom of Heaven.

12. Af-

12. After all this godly life led, lying on his death-bed, he may often remember God, and call upon him ; he may talk of the joys of Heaven, and think them happy that be there, and wish himself there ; yea, he may die like a Lamb, and yet for all this be a damned creature ; for many shall say, *Lord, Lord,* and yet not enter into the Kingdom of Heaven. *Mat. 7. 21.* And assuredly, they never said it oftner than when they were sick ; and the foolish Virgins desired to enter in with Christ, and yet were shut out : *Mat. 25. 12.* fear therefore and tremble, till you stride the thirteenth step.

13. The thirteenth step, without the which no man can enter into Heaven, and be saved, is true repentance, which whosoever hath not, is yet no true Christian. And that is a true and unfeigned turning of the heart and soul unto the Lord God from all our sins, and is caused in us by the fearful sight of Gods judgments hanging over our heads, moving us to lament our sins from our hearts bitterly ; having a stedfast Faith in the merits of Christ Jesus ; applying them to our selves for our Agreement with GOD ; and leading a godly life according to Gods Commandment, till our death ; which true Repentance, when it is in any, hath the seven properties which are before spoken of.

Good COUNSEL.

DO nothing but by good advice,
take counsel of the wise;
So that the clouds of ignorance
may vanish from thine Eyes.
Whose hap it is to have a friend
that faithful is indeed,
Is worth much more than kinsmen are,
that fail when we do need :
For kinsmen gape for kinsmens death,
in hope to reap the gain
Of what they never labour'd for,
by any kind of pain.
The company of him that's wise,
altho he be but poor,
better than the Fool that's rich,
who laies up craft in store.
Spare not to spend thy gold and wealth
for Meat, and Drink, and Cloath,
For Wisdom, Learning, and for Health,
or else to spend be loth.
And ten times blest the Man is thought,
that from lewd Women flees,
And can withhold his Ear sometime,
and Eye from what he sees.
The Wise men seek unto the Rich,
the Rich not to the Wise :
And why ? because that worldly folks
good Science do despise.

He that hath wit and learning both,
and cannot guide the same,
Is as a bell that wanteth sound,
or cripple that is lame.

Lose not thy friend for slender cause,
but keep his friendship still:
For if thy Foe thee friendless know,
then will he work his will.

Sith life is short, then live at rest,
love quietness alway;

For he that is alive to night,
may die within a day.

Do good with riches while they last,
lest when thou would'st, thou want.

A little thing doth help them much,
with whom all things are scant.

The greatest wisdom in thy wealth,
is for to watch thy Foe:

For every man is not thy Friend,
that like a Friend doth show.

Where Markets barren be of Corn,
and Victuals to be sold,

There hunger is; so is there grief
with him that hath a Scold.

Thy secrets seem not to impart,
not to thy only Child:

We see by proof, where men have trust,
that oft they be beguil'd.

Make much of men that be more worth,
than any gold or treasure.

In bragging dolts no wise man can
take any kind of pleasure.

The covetous man is never rich,
but still he scrapes for more;

To see his neighbour live at ease,
doth make his Eye-sight sore.

part II. The patient man hath ever praise,
 the proud doth reap dishonour;
 And Jack will be a Gentleman,
 if Office he obtain.
 The liberal man he covets not
 the thing that is not his:
 For still in wishing others goods,
 no liberal dealing is.
 A wise man learn'd, may knowledge give,
 and minish not his store:
 The rich man if he give his goods,
 receivers make him poor.
 The sickness sure is perillous,
 when men be sick for riches:
 It spoils them of their sleep by night,
 and then their conscience twitches.
 He that will call upon his cost
 so fast for Wine and Beer,
 Will be full loth for thee or thine
 to make but half the cheer.
 Thy Trencher-neighbour ever mark,
 he loves thee for his pance;
 Of thanks to grow tenth part again
 from him there springs no branch:
 Likewise the godly meaning man,
 which doth to others good:
 Those that do taste thereof (we see)
 desireth much his blood.
 But if thou give, give them that want,
 that thou shalt have again:
 To give to them that need it not,
 thy gift is lost in vain.
 Let no man weep for him that's slain,
 but weep for him that slew:
 The danger of the one is past,
 the other doth ensue.

Beware thou keep not company
with such as be too stout;
Nor with such men as quarrel much,
their End is bad no doubt.
Nor to be angry with the man
that's prouder than thy self:
For Pride consisteth not in Birth,
in Goods, in Land, or Wealth.
Ten times unhappy is the man
that dwells in malice still;
For he shall never live in rest
that looks to have his will.
Before thou sleep call thou to mind
what thou hast done all day:
And if thy Conscience be opprest,
to God for mercy pray.
Lead such a life, that still thy soul
may stand in state of joy,
Altho the world a thousand waies
thy bareful Conscience noy.

FINIS

*A godly Meditation to be had in mind at
our going to Bed.*

BEware, let not the sluggish sleep
close up thy waking Eye,
Until such time with Judgment deep
thy daily deeds thou try.

He that one sin in Conscience keeps,
when he to quiet goes,
More ventrous is than he that sleeps
with twenty mortal Foes.

Wherefore at night call well to mind
how thou the day hast spent :
Thank God if nought amiss thou find :
if ought, betime repent.

The frisking Flea resembleth well
the crawling Worm to me ;
Which in the grave with me shall dwell,
Where I no light shall see.

The nightly Bell which I hear toll
when I am laid in bed,
Declares that Bell which for my soul
shall sound when I am dead.

And sith my Bed a pattern is
of Death, and fatal Hearse,

Spiritual Flowers.

183
Part II.

Beware, it shall not be amiss
thus to record this verse.

ind at
My bed is like my grave, so cold ;
my sleep which shuts mine Eye,
Resembleth death ; cloathes which me fold,
declares the mould so dry.

The rising in the morn likewise,
when sleepy night is past,
Puts me in mind how I shall wake
to Judgment at the last.

I go to bed as to my grave,
God knows when I shall wake ;
But, Lord, I trust thou wilt me save,
and eke to mercy take.

Amen

THE

THE
SOLAEC
OF THE
SOUL.

WITH fiery wings sublime thy self, my
Spirit.

*Mount to the Throne where never change
shall be ;*

*The Earth despise, in that take no delight ;
Where nought but change presents it self to thee :
Loe shadows here, true substance reigns above :
Then scorn the worst, and learn the best to prove.*

*Let not conceit, deluded with vain shows,
Transport thy doom, to fix assured trust :
In brittle stuff by course which ebbs and flows,
And must dissolve in th' end to rotten dust.
Such subject base, and matter vile by kind,
Should not subdue the force of heavenly mind.*

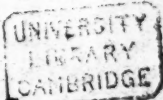
*From living fire thou first eternal came,
Not thrall to death, a vassal to thy good :*

Spiritual Flower

*A Lamp of light with ever burning flame,
Infus'd with grace, and nur'd with Angels food :
Stain not thy breath, nor worth of so high price ;
Nor bastard prove, to follow curs'd vice.*

*Great be the gifts, and vertues, if you please,
To know, to judge, to rule all things at will :
The world was made for thine aspect and ease,
And nought therein might breed thee harm or ill :
In lue of these, there is requir'd but this,
To love and fear the Lord of joy and blis.*

*Then wake my Soul, exalt thy self on high,
Be blind no more, but use thy force and might :
Let folly sink, let painted pleasure die :
Shun darkness deep, and seek the blessed light :
For Earth yields toil, care, discord, pain and grief,
But Heaven gives rest, peace, comfort, and relief.*



FINIS.